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MEMOIR OF THE REV. JOHN COOKE,

LATE PASTOR OF THE INDEPENDENT CHURCH AT MAIDENHEAD, BERKSHIRE.

(Concluded from page 7.)

THE mysterious and wise arrangements of Providence have often been singularly illustrated in the preparation of young ministers for extensive usefulness in after life, by severe trials and fiery temptations in their early days. Not only has such a course of suffering enhanced their estimate, and enlarged their apprehension of the grace of Christ, but it has afforded an insight into human nature, and a knowledge of Satan's devices, which could not otherwise have been acquired. One of the most important and useful qualifications of the christian pastor is "to be able to comfort others with the comfort wherewith he himself has been comforted of Christ Jesus." Mr. Cooke's usefulness may be traced to his painful course of spiritual training, by which he acquired such a knowledge of his own heart, as gave him a master-key to the hearts of others, and by which he could speak experimentally to almost every case which he had to discuss in the pulpit, or treat in private. Many of his papers record the deep anguish of his spirit under the vivid perception of the holiness of God, and a consciousness of his own guilt and helplessness as a sinner. The following extract from his Diary, dated in the year 1785, will illustrate his skill in exhibiting the truths of the Gospel, and show, at the same time, the im-

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pressive and sententious style in which he generally preached and wrote.

"But there is forgiveness with thee." What soul do I hear pronouncing these words? Is it one of the heavenly host chaunting it forth as the most delightful theme? Or is it one of the fallen angels encouraged by a ray of hope? Or a just person on earth, who never went astray from God, since his conversion, by any enormous backslidings? No; tell it not in Gath, publish it not in the streets of Askelon—"tis David! king David! the man after God's own heart! the sweet singer of Israel!—Who is thus talking with such anxiety of mind about forgiveness? 'Tis a MURDERER, who felt the guilt of blood upon his miserable conscience! 'Tis an ADULTERER, who feels the defilement of the horrid act! 'Tis one who lay near, or quite twelve months in sin, after the sweetest communion with God! Astonishing! such a man under the pleasing view of forgiveness! If a murderer, 'hear the word of the Lord'—'He that sheds man's blood, by man shall his blood be shed.'—Surely, then, his hope is false; damnation, and not forgiveness, is his fate. An adulterer! 'Thus saith the Lord, Cursed is he that lieth with his neighbour's wife.' He, therefore, must be cursed, and not forgiven. And so must I, says the trembling criminal, if the Judge should mark iniquity, and give me the desert of my sin, and the threatenings of his law. But, hear it, O ye despairing sinners! sound it forth, O ye glorified saints! join them, O ye heavenly angels, and rejoice in it, O my guilty and forsaken soul, that there is forgiveness, FORGIVENESS with God, an offended and injured, a just and awful God! Not there was, but there is forgiveness with God, though not with man.

"O my God, could such a murderer, such a defiled adulterer, find forgiveness of such awful crimes, against such know-

ledge of divine things; such privileges as he enjoyed; such love as he had slighted; such goodness as he had abused; such experience of thy favour; and such vows, promises, and resolutions as he had made?—Good God! what a pattern of thy mercy is here!—Forgiveness! Who, who is the subject of this forgiveness? Not fallen angels, but fallen man. While thy holy law curses for the *least* sin, thy Gospel proclaims mercy to the *chief* of sinners, such as David, Paul, and I, the *chief* of the three!—Ah, so there is, David, there is forgiveness with God; I have sought it and found it, and need it, and seek it again. Notwithstanding sins, repeated, unequalled, and enormous sins, enough to drive millions to despair, there is forgiveness with thee, forgiveness for sinners as vile as I."

Notwithstanding the many trials from false friends and open enemies which attended Mr. Cooke's early labours at Maidenhead, yet God made his way prosperous. Some forsook him, some received his faithful addresses with coldness, and many were roused by the fidelity of his reproofs to secret or open opposition against him. But still the cause of the Redeemer flourished, the truth gained friends, and they rallied round the young preacher and the infant cause. After about two years' residence in the town, it was deemed desirable to erect a new meeting-house. The following are the observations relating to this event, recorded in his Diary, dated Sept. 18, 1785.

"Sunday.—This day our new meeting-house was opened, having been completed in less than a year. How many fears possessed my throbbing heart! I reasoned, I prayed, I strove, and all too little to embolden a mind sensible, deeply sensible of its own weakness, and the greater talents possessed by those I expected would hear me. Let me enrol this convenient place for the worship of my God among my many favours from heaven. Let it be as another cord twisted with the rest to bind my soul to the warmest gratitude and the most cheerful obedience to my Maker's laws. The place is not for man, but the Lord God. The materials, the money, all were the Lord's. Of his own have we given him. I bless the Lord for blessing the people with a willing heart. May they never be one farthing the poorer for what they have given. It

was first proposed by my friend ——. I nourished the thought with fear and trembling. It was no sooner proposed by us to the subscribers than assented to. They all contributed cheerfully, to all appearance, who did contribute any thing; and the Lord loves a cheerful giver. How reasonable, how becoming is it, that the eternal Owner of the universe should have such an acknowledgment paid him by his creatures, for he has given us body, soul, and every comfort.—(1) Some have wished us embarrassed in money matters; thank God they are disappointed; and I pray my God to impress the sin upon their minds, and then forgive it for ever.—(2) The builder, himself a subscriber, and long a professor, has acted in an arbitrary, ungrateful manner; has led us to many unnecessary expenses; and, had he not been opposed, would have gone further. This proves, that though God's children should be harmless as doves, they ought to be wise as serpents. Carnal professors will cheat real Christians. As soon as the building was finished, this man lost the job of building a private dwelling-house, through his unprecedented conduct. This was God's requiring hand.—(3) Two of the subscribers to the old meeting refused to subscribe to this. No work for God meets with the approbation of all.—(4) One of the subscribers to the old meeting opposed us at every step, from first to last, and pleaded that the old meeting would last our lives. The Lord change and forgive his narrow mind, and grant him a greater regard for God, his cause, and posterity. This man has shown me how little he believes his Bible, and has made me pray much for him and the church, especially while the building has been going on.—(5) The men employed in the work were very dishonest. Almost every meal they stole time—twice, nay three times their allowed time. We or the master must be cheated. Poor souls, I pity them, and think of the reckoning day they have to meet.—(6) It cost half as much again as was supposed. How few count the cost before they begin in soul-matters! How liable to mistake on this side death and eternity!—(7) The weather was exceedingly favourable, especially at first, and seemed to say, 'go forward.'—(8) One poor wicked man in the town, who envied us the place, found his envy and malice increasing every time he passed the meeting, and at last wished somebody would join with him, and he would burn it to the ground. I bless the Lord that he prevented him, and brought the man to the old meeting, and seized his rebellious heart. He now *sees, feels, and trembles* under his guilt. He is pricked to the heart. The Lord forward his work in him!—(9) My soul often feared the peo-

ple would be too much elated with it; but I think the fall of — has made us walk with fear, and rejoice with trembling: I am sure it has me at least.—(10) How often when walking by it have I thought—well, if God should take me to a house not made with hands, eternal in the heavens, how cheerfully should I sacrifice my wish of preaching in this new meeting! —(11) In the morning, it was opened at the prayer meeting. Three engaged in prayer, and all shut up through fear. This rather added to my discouragement. —(12) After reading a chapter, I found much liberty in my first public address to God in that place. But such an effect had my fear, and the smell of the paint on my body, that had not God sent a neighbouring minister to engage for me in the afternoon, I doubt whether I could have gone through the day's work. Many came who never heard before. God will be just in their aggravated ruin, if they never hear again. I hope the poor *builders* won't be shut out of the *ark*. Nor the subscribers to the meeting be a mere scaffold to God's church! May the inhabitants of Maidenhead never find their hell the hotter for this convenient place of worship."

For about ten or twelve years after our friend's settlement, he continued at short intervals to make notes of the state of his religious feelings, accompanied with such reflections on the passing events of life, as were natural to a pious mind. His observation of character was shrewd and close; and many of his private remarks show how diligently he studied the state of his flock. It was not a show of friendship to himself, or of attachment to the Gospel, that could hide the unjust or unholy professor from his scrutinizing eye. When he heard of the false weight and measure, of secret slander, of the oppression of the poor or the hireling, of removing a neighbour's land-mark by any of his professed friends; he would go with the word of God in his hand, and with the integrity and fearlessness of an ancient prophet, reprove the rich or the powerful sinner. Though this course often exposed him to the malice of the hypocrite, it commended him to the affection and gratitude of all faithful men,

and especially to the esteem of his ministerial brethren. In many instances, it was attended with the happiest results. Indeed, usefulness to men's souls may be said to have been the prevailing, the increasing thought of his heart. It guided his studies—his reading—his conversation—his preaching—his prayers. It was the chief feature in his character, and it will be the chief glory of his name—the odour of his memory for many, many years to come. He has preserved hints and memoranda of many of the most remarkable instances of his usefulness, and from these we shall now present one or two extracts, which will, we have no doubt, gratify our readers. The first is the case of a boy, who came to the town from the Bluecoat School, for the benefit of his health, and to whom Mr. C.'s kindness, conversation, and ministry were blessed. It is thus introduced among Mr. C.'s papers.

"OPPORTUNITY IMPROVED.

"As ye have opportunity do good unto all men." Young Master P— caught a cold at the Bluecoat School; and although wet to the skin, was not allowed to change his clothes. The cold seized his lungs, and he was sent to Maidenhead for change of air. He robbed my garden of its fruit daily; and when detected, endeavoured to conceal the theft by lies. I convicted him, and he was overwhelmed with the loss of character which he anticipated. I assured him of my forgiveness, and directed him to pray to God to forgive him, for Christ's sake. I treated him kindly, and gained his ear and his heart. He took every opportunity of being in my company; and came to hear me. His attention was fixed—his understanding was opened—his memory filled with the truths he heard, and his conscience was awakened, and his heart won to Christ. He returned home—was confined to his bed, and, in a short time, died. I met his father, who with a full heart and broken sentences, thanked me for my attention to his little son. 'Never before,' said he, 'did I see religion so lovely. My dear boy talked of you, your sermon, the Saviour, and heaven, with such hope, and joy, and patience, and thankfulness, and resignation to God, as I shall never

forget. He feared not death—had no wish to live.—His mother visited me. With tears of grateful joy, she bowed to the will of God, whose wisdom and mercy had rendered so painful and so speedy a change, the greatest blessing of her dear little boy's earthly existence, as I had assured him it would prove. May its effects be found an eternal memorial of the grace of God in the souls of his relations!"

Another instance of ministerial success he has recorded thus :

"On Thursday, I was sent for by —, a well educated, sensible, amiable creature. Alarmed at my entering the room, she turned pale, and assured me, that she had always *lived a good life*. I asked what she meant by a good life? She answered, a *moral life*. I asked her, if the *law of God—the ten commandments*, formed the standard or rule of her morality? Certainly, she replied. I then opened the law in its purity, spirituality, equity, goodness, and perfection, and the consequence of transgressing it, and after praying with her, left her. Friday, on seating myself by her, she exclaimed, 'O, Sir, if the law of God is the rule of morality, I have never been even moral. I confined my notions of goodness, morality, and religion to *outward expressions*; but this law requires my *heart, all my heart*; and condemns every *thought, word, and act* that is sinful. I feel convinced, that I am a *sinner, a condemned sinner*.' Never did I see the rapid progress of saving knowledge equal to her own. She needed it: for I found she had a cancer in her mouth. All her teeth came out, at 23 years of age. Two holes were found at the bottom of the lower jaw, so that she retained liquid in her mouth with difficulty.

"My future visits were peculiarly interesting. On entering the room one day, she said, 'I pity you, my dear Sir, the room must be so very offensive from my breath; but I bless God for this affliction. It is very great, and through the grace of the Saviour, very light. I envy not the most healthy, wealthy, or honourable. Now! now!

'—I can read my title clear,  
To mansions in the skies;  
I bid farewell to ev'ry fear,  
And wipe my weeping eyes.'

"There is not a fellow creature on earth, with whom I would exchange conditions. God is gracious, the blood of Christ is my refuge, I am very happy; my trial is short—I cheerfully resign my life—I fear not death—it will be my short passage to heaven.' Thus my encouragements to visit the sick multiply; and bid me,

'always abound in this work of the Lord.'

One of the most memorable instances of his success, in the conversion of profligate sinners, occurred in the case of a tradesman, who was the member of a most notorious and vicious association, denominated "the Hell Fire Club." It may startle some of our readers to hear, that a company of dying men could combine together for the express purpose of ridiculing, and setting at defiance the most fearful terrors of their Almighty Maker, and to stimulate and excite each other in the practice of every thing which could tend to harden their moral feelings, and familiarize them to the slavery and degradation of vice. Yet it is the fact, the humbling fact, for human nature, that such an association did exist, not many years ago, in a large and populous town. Mr. Cooke's narrative of the case, to which we refer, is contained in the following brief extract from his diary:—

"Called to preach in Lady Huntingdon's Chapel at the opening. A tradesman heard and lived. Six years afterwards he came into the vestry, at Bristol Tabernacle, after partaking of the Lord's Supper with 500 souls, and related the following facts. He began, 'Dear Sir, you do not know me; but I know you. Six years since, I belonged to the Hell-fire Club, at —, in — shire. We always endeavoured to coin a new oath for the evening, and the chairman decided who had the pre-eminence. As I was walking from home in my way to the club, I was asking myself what sin I had not committed, and I would commit it before I went to bed. What new oath I should swear? Passing on I saw a light, and heard your voice from the pulpit in the street. I paused. Went on, saying, I would return after the club-meeting. Second thoughts prevailed, and I went into the chapel, fearing that on my return, the service might be over, and I should have no sport. I entered. You repeated your text, 'All manner of sin and blasphemy shall be forgiven unto men; and whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whoso blasphemeth against

the Holy Ghost, it shall not be forgiven him, neither in this world, nor that which is to come.' You described the nature of the sin—the reason of its being unpardonable. Secondly, showed who had *not* committed it, and proved their sin—all pardonable. Instead of going to the club, I went home, entered my bed room, locked myself in, fell on my knees, thanked God that I was out of hell, and that it was possible I might escape it for ever. All my sins were pardonable! This was good news indeed, after a full persuasion, that hell would be my portion, and a frequent wish to die, that I might know the worst. I read, prayed, heard the Gospel, looked by faith to Christ, and soon enjoyed pardon, peace, and liberty of access to God. I now enjoy communion with God and his church, and in me, 'Jehovah here resolv'd to show, What his Almighty grace can do.'—*Hallelujah.*"

These are but a few cases out of many contained among his memoranda, of the rich reward which he reaped, even on earth, in the service of his divine Master. We would gladly make many more extracts from his papers, but as a volume of his remains will be given to the public, we shall refrain, for the purpose of inserting here a characteristic anecdote, which came to our own knowledge, and which singularly illustrates his great presence of mind, firmness of character, and desire to be useful.

Many years ago, about midnight, he happened to be engaged in his study in reading; Mrs. C. had retired to the bed room, which was in the front of the house, and was upon the point of getting into bed, when suddenly a very large stone came through the window and fell upon the bed where she was about to repose. Mr. C., alarmed by the noise, started from his seat and ran to the bed-room. Finding that Mrs. C. was uninjured, and that the outrage had been committed from the street, he hastened down and went quietly out, and from his own door proceeded towards the town. He had not gone far before he perceived, by the light of a lamp at a

little distance, two persons walking away from him. On silently approaching nearer he saw symptoms of intoxication, and discerned that they both wore a genteel appearance. He followed them at a little distance until they entered one of the principal inns in the town. Having watched for a short time, and found that they remained in the house, he proceeded no further with his investigation, but returned home and quietly retired to rest. At a suitable hour in the morning he went to the inn, and being well known to the proprietor, he readily obtained all the information that he needed, respecting the parties in question. He ascertained that one of the individuals was a Captain, then residing in the town, and that the other was the officiating clergyman of a parish in the neighbourhood. Having thus prepared himself by what information he could collect, he went forthwith to the gentleman of the sword, and found him just preparing to take his breakfast. He commenced the interview in words to the following effect. "Sir, my name is John Cooke: last night, at a very late hour, a window was broken in my house, by a large stone which endangered the life of my wife. I have some reason to think that you can give me such information, as will enable me to bring the offender to justice." At first the captain appeared exceedingly indignant, and rudely desired Mr. Cooke to begone, for that he knew nothing of him or his window. Mr. Cooke, however, was not to be frowned away; he persevered in assuring the gentleman that he should not have troubled him, if he had not possessed strong reasons for thinking that he could impart some information upon the subject. He therefore appealed to his feelings, as a man of honour and a gentleman, to say, candidly, whether he could assist him in this

painful business. The military gentleman, however, persisted in denying all knowledge of the affair, and appeared at length wrought up to great wrath: he again ordered Mr. Cooke to begone, but he remained like a rock, in the presence of the warrior, unterrified by his anger, and unmoved by his resolute denial. At length he said, "it is of no use, Sir, for you to put yourself into a passion, and storm at me. If you will sit down and hear me calmly, we will soon bring this business to a close." The captain found he had no ordinary man to deal with, and at last seated himself on a chair, while Mr. Cooke took one and placed himself before him. He then said, "Now, Sir, since you will give me no information respecting this business, I must inform you of what I know and can prove. It was yourself, in company with the Rev. Mr. —, who broke my window last night." At this disclosure the captain was silent, and gave symptoms of conscious guilt and fear, which Mr. C.'s keen eye soon detected. He then proceeded, "Now, Sir, I have nothing more to say, but merely to inform you of the conditions on which I shall overlook and forgive this outrage. They are *three*. 1. You must repair the injury done to the window. 2. You and the Rev. —, must offer an apology to me before a few of my select friends; and, 3. You must each of you consent to receive an address for five minutes upon the subject from me in my house before those friends. You will inform Mr. — of these terms, and let me know your determination before such an hour this evening. The captain, finding that Mr. Cooke was in the possession of all the facts, now appeared completely calmed, and very polite. He replied that he could say nothing to it until he had consulted his friend, which he should do immediately.

Mr. C. then withdrew. The appointed hour came, and passed, bringing no answer from the parties concerned. Mr. C. then went to his solicitor, in the town, and began to tell him the story. He soon perceived that the professional man was indisposed to advise any legal measures. Upon this discovery he said, "O, I perceive the gentlemen have already been with you and confessed the whole business; you are too honourable a man to deny it; should I want evidence you cannot refuse to acknowledge that you are acquainted with their guilt. Good day, I have nothing more to say." The result of this interview was, that the legal man advised the gentlemen immediately to accede to Mr. C.'s proposals, as the best way of preventing a public exposure, assuring them at the same time, that "*Mr. C. had them as fast as a nail.*" The offending gentlemen then made application to be permitted to comply with his terms—the time was fixed—not their time, his own, and one that would suit the convenience of his friends. The parties met, the expense of repairing the window was readily defrayed, the apology was made in polite and suitable terms, and "Now gentlemen," said Mr. Cooke, laying his watch on the table, "you are each to hear me for the space of five minutes." He first addressed the military man, and reminded him that his commission imposed on him the obligation of protecting the lives and property of his majesty's peaceable subjects. He showed him the crime and disgrace of being the first to break the peace and endanger life. He faithfully admonished him of the guilt of drunkenness and disorder in a man of his profession. He then turned to the clergyman, and with a power of description and feeling peculiar to himself, and strikingly appropriate, he exhib-

bited the scenes of the judgment-day. He described the awful situation in which he would find himself involved, when his ruined parishioners should point to him and cry, "Lord, there is my teacher, he led me in the way of drunkenness, riot, and sin; he was the cause of my everlasting misery." Thus he laid open the scenes before him, and then exhorted him to repent, to study the Bible, and to set his parishioners a better example. The parties deeply felt the propriety and force of his address, and were overcome by his kindness and pity, in the midst of the severity with which he had treated their offence. They reported that they had never met with such a man in their lives, and that he ought to be made chief magistrate of the town. Upon this remarkable occurrence we find the following observations among Mr. C.'s papers.

"Mr. —, envying a dissenting minister in his neighbourhood, in a fit of intoxication, broke the windows of the dissenter—endangered the life of his wife, the large stones falling near her pillow. The clergyman was detected, mortified, and so confounded by the dissenting minister's faithful address, and ready forgiveness of his offence, that he left his situation, deeply in debt to the neighbouring inns, and occasioned many of his late hearers to attend the dissenting meeting. Many of those who first dissent from disgust, afterwards become dissenters on principle. Whatever doctrines may be established, they cannot establish bad characters in the esteem of the hearers of such clergymen.—Such men may condemn *infidels*, while their own levity, intemperance, profaneness, and hypocrisy, increase the number of *infidels*, and afford the absurd plea of their justification."

These extracts and anecdotes will convey to our readers a better idea of the man and his manner, than any description we could have offered. They are but a specimen of the many striking incidents and pleasing events connected with his ministerial career, to the close of which we must now hastily invite the attention of our readers.

His last sabbath on earth (Oct. 15, 1826) he spent with his beloved friends at Maidenhead. Both his discourses on that day were felt by his congregation to be as deeply impressive as any he had ever delivered. His last discourse but one was on the parable of the sower; the last of all from Matt. xiii. 16. "Blessed are your eyes for they see, and your ears for they hear." He seemed then to be giving a farewell testimony; or, like the prophet, striking Jordan with his mantle on the eve of his upward flight. On Tuesday he met the Associated Ministers at High Wycombe, and on Wednesday afternoon officiated at the funeral of an affectionate friend, Mrs. J. Cooper. The evening he passed with a friend who accompanied him home from the funeral, and who has preserved, in a letter written to the Rev. John Griffin, the following record of Mr. C.'s last hours. They were worthy of the man, and of his career, and will supply the most appropriate conclusion to this article. "We conversed on the solemn service, and he said, 'soon such a service may be required for one of us; but it will be *going*. She cannot come to us, nor do we wish it, but we shall go to her.' I said, I am sorry I cannot be at Maidenhead next Lord's-day evening, to hear you preach her funeral sermon. 'Well, then,' said he, 'I will tell you something about it. *If I am spared* to improve the death of Mrs. Cooper, my text will be this, 'And be found in him.' I cannot find any passage that will suit better, for she preached to me from that text. Yes, when I visited her several times, her hand was put out, and her expression was, 'and be found in him.' She is with him—safely landed—in his embrace.' After a little pause, he said, 'What fiery indignation will await those who are not *found in him*. Fearful!—Fearful!—Fear-

ful! I intend to tell them so. I shall say to them, While I am speaking it is penning—there is a record in heaven, and that record will stand for or against you. The books will be opened—of—commendation and of condemnation. God will be their judge—awful day for sinners, glorious day for saints! They will be found in Christ! Oh what an office is the ministerial one, to watch for souls. We may lose opportunities of doing our Master's business if we do not *watch*. How many of those I have been addressing many years, will be at the right hand of the Judge? Lord, thou knowest.—I can think and look on many with pleasure—on others with grief—but on none with indifference. No, a minister of Christ cannot be indifferent to the souls of men. I am not ashamed of the Gospel of Christ." In the evening, about half-past eight, after this conversation, he was seized with a violent pain in the head;

his medical attendant was sent for. Mr. C. was yet sensible, and gave an account of his symptoms. He was persuaded to go to bed, but before he could reach it, was taken with a violent fit, after which he could say no more than yes, or no, to a question. About two o'clock, he held out his hand to his servant and a friend. He shook his head, expressively, speech was gone, and closed his eyes, never more to open them on the scenes and objects of this fallen and dying world. He died Oct. 19, 1826, aged 66, in the 44th year from the commencement of his labours in Maidenhead. His funeral was numerously attended; twenty ministers were present, and a vast concourse of persons. The affecting and solemn providence was improved the next Sabbath by the Rev. A. Douglass, of Reading, in the morning, from Heb. xiii. 7.; and by the Rev. John Griffin, of Portsea, in the afternoon, from Ephesians vi. 21.

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## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

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### ON THE CHARACTER AND INFLUENCE OF THE LITERATURE OF THE DAY.

(To the Editors.)

GENTLEMEN,—That there exists in modern publications, much that is calculated to mislead, few Christians acquainted with such works will deny. They may be ready to admit, that brilliancy of talent, and considerable wit are frequently displayed; but as friends of the young, the ignorant, and the irreligious, they have, no doubt, often regretted not only the inculcation of principles, subversive of true religion, but also many secret and open attacks made on the leading truths of the Gospel.

Is it too much to assert, that there exists in many of the periodi-

cal, and even in some of the larger, and more enduring publications of the day, a decided hostility against spiritual religion—that, with few exceptions, the daily and weekly journals, the monthly and quarterly magazines and reviews, as well as our most popular writers, are the decided enemies of evangelical truth.

In looking at the unity of opposition to true religion, among the various classes that compose the republic of letters, we are forcibly reminded of the unity of feeling which existed against the Gospel when it was first promulgated. We know from the highest authority, the way in which the Jews and Gentiles were opposed to each other in policy,

learning, and religion. Yet we find they had a community of feeling, in rejecting the Gospel of Christ. They indeed pretended to do so on different grounds. It is declared, in reference to this matter, "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified; unto the Jews a stumbling block, and unto the Greeks foolishness." But though the effects were different, they could be traced to the same cause. They cordially united here, though they never had done so before, in opposing the truth, and in trying to keep down the despised sect of the Nazarenes. In both cases, it was the dislike of the human heart to the simple, spiritual, and humbling doctrines of the Gospel.

So in the nineteenth century, we find something of the same kind. From the ultra-Tory to the ultra-Whig—from the man who is really erudite, to the mere Tyro in learning—from the *bigot* of a religious establishment, to the man who is ultra-liberal, in all that concerns religious opinion—there is to be found one strong, united phalanx, arrayed against the essential and infinitely important doctrines of the Gospel. Were this the effect of concert, or mere Jesuitical conspiracy against the interests of true religion, I should not be so much distressed. Some means then might be devised, to break the unhallowed league, and to expose their secret machinations. But without any consultation, without any league, offensive or defensive, they willingly come forward and manifest the same enmity against the Gospel of the Son of God. It is as if they had found a common enemy, and forgetting for a time their internal brawls and petty differences, combined their efforts to destroy spiritual religion, as an injurious and debasing superstition. What a striking and hum-

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bling proof is all this, of the correctness of the Scripture declarations, respecting the natural enmity of the heart against God and his way of salvation.

When any of the publications alluded to, professedly advocate the interests of civil and religious liberty, it is cause for deep regret, as their influence is so much greater. Thus, we find one of the leading daily journals recommending to the notice and regard of men of all countries, the sentiment of Mr. Brougham, respecting the *non-responsibility* of man to God for his religious opinions, which, we may be permitted to hope, even *he* did not intend to inculcate, though his language was unguarded. The antipodes to the same journal, a *Sunday* paper, the sink for all the scum and filth of priestly rancour and anti-constitutional principles, the advocate of slavery, and the enemy of every thing that can ennoble man, did, and I suppose does still, attack spiritual religion, whether found among Episcopalians or Dissenters.

I am not going to enumerate the heavy charges which might be brought against many of the journals, especially those which are prepared to assist in the breach of the Sabbath day, on account of the various highly-coloured details of vice which they contain, and which are so likely to corrupt the minds of the young. Injurious as they no doubt are, yet it is a question, whether they are so baneful as the publications alluded to, which inculcate opinions so erroneous, and cherish delusions which are destructive of human happiness.

The monthly and quarterly magazines and reviews, which are professedly devoted to literature and science, with very few exceptions, manifest their dislike to doctrinal and experimental religion, when circumstances lead

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them to notice or discuss the subject. This is, indeed, shown in different ways, and professedly on different grounds; but they unite in this, that by all means fanaticism is to be crushed, and the public must be warned against the artifices of the saints.

In the more popular productions of the day, this dislike to evangelical truth is plainly discernible. Not to mention many of the volumes of the "great unknown," in which some of the best and noblest men that ever adorned our country have, by his magic wand, been clothed in attributes repulsive and disgusting to those who are carried away by his sorceries, and who view his colouring as the sober truth; not to mention them, there is a host of minor authors, and some clever minds, that have struck out a path for themselves, in the popular literature of the day, who too closely imitate his example, in these views of religion and religious people. Of course, these remarks chiefly refer to works, the writers of which venture to speak of Christianity, and for the sake of shade and effect, present a few religious characters to their readers.

I have stated, that this dislike is manifested against true religion in different ways, though there is a union of object in all that is done. I need only refer to some of these plans, and your readers will recollect other methods, employed in the spread of error, and in the misrepresentation of truth.

Thus, there are some publications which profess the utmost liberality of sentiment in religious matters. In fact, theirs is the cant of liberality. Again and again, we have their avowals of the importance of freedom in religious inquiries, and the necessity of a calm, dispassionate examination of conflicting opinions. But we find, that when efforts are made to direct inquiries, or to in-

struct the ignorant, or arouse the careless, when the great doctrines of the Reformation are presented, in opposition to the errors of the Romish Church; immediately a hue and cry is raised against such exertions; Christians are accused of bigotry, uncharitableness, and all unrighteousness, for carrying into effect the principle of true liberality, and trying to persuade men to exercise the right of private judgment. Indeed, all serious attention to the subject is deprecated, and there is too great a tendency to view the various systems of religion as so many modifications of the same universal *superstition*. Pope's universal prayer is the text, but its loose principles are exceeded in the comment, and we are invited to manifest the same indifference to the Christian religion, as if God had never given a revelation of his will to men at all. Indeed, the sentiments openly avowed by such writers, are destructive of all true religion, and, carried to their legitimate length, would lead to the gloom and wretchedness of infidelity. They are, however, very imposing, by being clothed in the garb of liberality. And those who are most likely to be imposed on by this appearance, are least able to detect their inconsistency, when the most *illiberal* remarks are made, respecting the exertions and motives of Christians. When all this is mingled with much that is interesting and correct, on other subjects connected with the present life, we cannot but the more regret the unnatural alliance.

Again, in other publications which do not profess to be so liberal, every opportunity is taken of misrepresenting the principles and conduct of consistent Christians. If the writers make any allusions to the peculiar doctrines of the Gospel, it is made with an evident bias against them. The very language of the Bible is declaimed against, as the lan-

guage of cant; and those truths, which are viewed by all Christians as forming the very basis of true religion, are scouted from their system, as unworthy of God, and degrading to men. This may not always be plainly stated, but it is evidently implied, in the sentiments they substitute for the truths of the Gospel. With what eagerness, also, do many of our modern writers seize upon the extravagant deeds of some fanatic, and immediately found thereon sweeping charges against all who regard the divine will as the rule of their conduct, and who conscientiously obey it.

At other times, in works of imagination, a *religious* portrait must be introduced into the group of characters, to give a little zest to the pallid appetites of novel-readers. In the delineation of the character, there is a manifest attempt to raise the laugh against spiritual, personal religion, and to excite disgust against the evangelical and puritanical sects. Hypocrisy is not the worst crime brought against them; and there is a strong desire that no system should be admired or practised, but the sentimental and injurious system of the school of Sterne. Thus they substitute for the doctrines of the Gospel, and the scriptural way of acceptance with God, the goodness and dignity of human nature, the merit of deeds of charity, and the compatibility of supreme love to the world with love to the Divine Being. High eulogiums are passed on the benevolence of God, and the extent of his mercy, *irrespective* of his holiness, justice, and truth.

Let true christian or moral writers venture to speak of the depravity of human nature, and try to trace the evils that exist in the world, to the scripture account of the introduction of sin—let there be a distinct recognition of the great doctrine of the atonement,

and of the necessity of divine influence, to illumine and to sanctify the heart—let them speak of the delight which Christians experience in ways of religion, and their confidence in the promises of God—let a reference be made to their future and eternal hopes, and the foundation on which they are built; and whenever there is an opportunity of reviewing or animadverting upon such productions, the writers will be accused of drivelling, of imposture, and of presumption. They will, in short, be accused of very unjust views of the Divine Being, by making him a tyrant, instead of the father of his creatures.

The doctrine of justification by faith, is to this day accused of being unfriendly to morality. All evidence to prove the absurdity and wickedness of the charge is overlooked; and libel after libel is uttered against the doctrines of grace. Were all this done by men alike destitute of moral and literary character, and who were the willing panders to the vitiated taste of a certain class of readers—men whose productions were the offspring of imbecility or open infidelity, we might have less to fear respecting the consequences; but when the cleverest writers of our day—men of unquestionable talent in literary pursuits, and able to assist and guide the human mind in matters of taste and science—exercise their powers in misdirecting the judgments and feelings of their readers in religious matters, we are compelled to regret it as one of the unfavourable signs of the times. The barefaced infidelity of Voltaire and Rousseau is not indeed ventured upon by such writers—perhaps they are professedly opposed to them—but their principles would be equally destructive at last.

How frequently, also, do modern publications covertly, nay openly, attack those religious in-

stitutions, which are an honour and a blessing to our country. The schemes of Bible and Missionary Societies are pronounced Utopian, or an improper interference with the innocent prejudices of the heathen; and the people of England are warned against the multifarious movements of sectarian and evangelical activity. The gullibility of the people is pronounced to be excessive for assisting such institutions. Especially are attacks made on societies which seek to spread, in our own land, the knowledge and love of pure and undefiled religion. England is viewed as insulted, because, forsooth, religious tracts are circulated, Sunday schools are increasing, and village preaching is become more general, by others than the national teachers.

All this is done in a class of publications which have an immense sale, and which, in many quarters, have great influence. Am I stating the case too strongly, (I am willing to be corrected,) when I say, that the talents of our professed literary men, with few exceptions, when they depart from their own sphere, are exercised in the support of principles opposed to the word of God, and in depreciating truths which are intimately connected with the present and eternal happiness of immortal beings? And this is done, not by argument, not by a sober and rational exposure of error, not by an appeal to the only standard in religious matters; but by the shafts of ridicule, by false colouring, bold assertion, and calumny. I can make no allowance for writers who profess respect for Christianity, and are yet taking every opportunity to undermine its leading truths. The religion of the Bible may be as effectually impaired and rendered inefficient, by opposing certain fundamental principles of the Gospel, as by an

open rejection of the whole of revealed religion.

It may be asked, what influence is all this likely to produce? Another question may be added—what means are likely to be available in counteracting, in some degree, the injurious influence of such writers? These two questions I shall attempt to answer in a future number, if you should consider the present paper worthy of insertion.

Yours, &c.

J. M.

#### THE CHRISTIAN RESPONSIBLE FOR THE APPLICATION OF HIS PROPERTY.

HORATIO was a man who in early life had become a member of a Christian church. Independently of a considerable patrimony, which had descended to him through the paternal line, he was united to a lady of proportionate fortune, of amiable character, and what is of greater importance still, of sterling undissembled piety.

From this favoured pair Providence withheld the desired pledges of their mutual affection, and through a long life they trod the conjugal path alone, but with every evidence of being happy in each other.

Belinda had only two surviving relatives, both advanced in years, and equally possessed of affluence. Horatio's relations were more numerous, *all* wealthy, and *all* immersed in the world's gay scenes; alike opposed to the Saviour and his cause.

The church with which these wealthy professors were connected was rather numerous, but poor, consequently their long standing, and their known respectability, had given them a certain importance in the estimation of their fellow Christians; and although their liberality could never be exhibited as a subject of praise, yet

it was hoped that the cause of the Redeemer would ultimately be benefited by them, both in a local and general sense.

These were the pleasing anticipations cherished by the Christian band, with which the subjects of this paper were in communion, and the more especially, as the cause to which they were attached was then labouring under some little embarrassment.

In the short space of a few months, it pleased the great Disposer of events to remove these aged travellers to their resting-place, the grave, there to await the solemn scenes of the resurrection morn. No sooner had the intelligence of their departure been communicated, than the inquiry was instituted, to what purpose, or in what manner is their vast property to be applied? and in a little time it was announced as a certainty, that the *whole*, to a farthing, was, without reserve or conditions, left to the already *wealthy*, unthinking relations referred to.

The sensation which this information excited in the minds of the faithful, can be more easily conceived of than described. Most were grieved at such ingratitude to their Master, whilst all were sorely disappointed.

On hearing of this event, the mind of Philo was deeply impressed, and the question immediately arose, is not the Christian responsible for the application of his property? If so, then, upon what ground can the conduct of the departed individuals adverted to be at all justified? They were members of a Christian church; had made a profession of attachment to the Saviour; were possessed of considerable wealth; had every year added to the principal; were allied to persons, *themselves* the children of riches, and indiscriminately, strangers to evangelical piety; and yet, un-

mindful of the claims of Immanuel's cause, and indifferent as to the use to which their accumulated treasures might be applied, they leave, without any qualification, all their possessions to connexions *by whom* they had no reason to expect the least spiritual appropriation would ever be made of them.

The more he dwelt on this, the more painful was the association of reflections called up. What a foul stain, thought he, is this; on the otherwise fair escutcheon of these professed disciples of the Lord. Can it be, that having been affected by the love of God, having felt the value of the soul, having been renewed by the Spirit, united to the Saviour, and made the heirs and expectants of a bright and glorious immortality, they should have *so far* forgotten the obligations under which they were laid to consecrate themselves and their all to Christ? How many a destitute widow; how many an orphan child; how many an aged disciple; how many a care-worn pilgrim; how many a needy minister and a languishing church, might have been blest by this ill-applied and long-boarded gold; and to carry the principle still farther, how many a benevolent institution, and a far distant heathen might have been cheered by the streams of their beneficence. But, alas! so far as the conduct of these professors may be supposed to speak, it says, "let the sons of adversity perish, the necessitous pilgrims die; the cause of Christ, the ministers of Christ, and the claims of Christ appeal elsewhere, they have no influence upon us, nor shall we regard them."

Such were the thoughts which arose in Philo's mind, and associated themselves with the memory of his late departed friends. There was no principle upon which he could extenuate their crime; they

had, in his view of the Christian character, most egregiously and unfeelingly steeled their hearts against the melting appeals of the Saviour's love, as they came resounding from the cross of Calvary, and from the throne of his glory; they had bade farewell to every flow of returning gratitude, and had alike sealed their ears to the cries and groans of a sinking perishing world.

Had there been on either side of these professors, *however remote*, relatives in circumstances of need, the whole case would have assumed an entirely different aspect; and their conduct in the disposal of their patrimony, would have associated with their remembrance the most pleasing reflections.

But in the case originating this paper, where two Christians were the subjects of affluence, had no kindred on either side requiring their property, or who, if possessing it, would direct it into a useful channel; it is the conviction of the writer's mind, that such property should have been consecrated to the cause of Christ, and that in his word, as also in the mighty operations now going forward, he loudly calls for it. Such an instance as forms the substance of these remarks, it is true, is rather rare, but, nevertheless, is not a solitary one. It is possible that the thoughts contained in this communication, may meet the eye of some professed follower of Christ similarly circumstanced. If so, permit one who feels some solicitude for the reputation of your character, and his Master's honour, to say, ponder well the importance attached to your profession, and the claims which the Saviour has, not only upon your time, but upon your talents. He who is born of the Spirit, who follows Christ in the regeneration, and whose hand he

"Fastens to the skies,"

is not his own. While, therefore, an Institution, to which the broad seal of heaven has been set, continues in its operations, or a spot remains unvisited by the glorious sun of revelation, it will be criminal in the citizens, and especially the wealthy citizens of Zion, to withhold the application of their talent. The grand settling day will soon be at hand, and then, in the presence of a congregated universe, the momentous question will be canvassed, "how much owest thou my Lord?" ALIQUIS.

#### NOTES RESPECTING NEGLECTED LAY AUTHORS OF THE SEVENTEENTH CENTURY.

(To the Editors.)

GENTLEMEN—The following notices of lay authors, whose publications have contributed to the cause of religion, are extracted from my adversaria. Few of these authors are mentioned in any of our biographical miscellanies, and I know of no place where they will appear so much at home, as in your pages, especially as many of them were Dissenters, and all of them agreed with the sentiments you have adopted on doctrinal points. If these brief notes contribute in any degree to enrich your pages, either by their intrinsic interest, or by varying the usual subjects of discussion, I will cheerfully levy another tax on my fly-leaves for the benefit of your readers.

SIR CHARLES WOLSELEY was a Staffordshire baronet; he embraced the parliamentary cause in the dispute between Charles the First and his people. Sir Charles was an Independent, and an intimate friend of Dr. Owen. His works on religion are as follow:—"Unreasonableness of Atheism," 1669. 8vo.—"Reasonableness of Scripture Belief," 1672. 8vo. dedicated to Lord Anglesea. This is an excellent book, though not

written so methodically as is desirable.—“Justification Evangelical,” 1677. 8vo. In this treatise the worthy baronet takes the middle way on the point of justification, between the two extremes of Baxter and Owen. Whatever opinion we may form of his scheme, the praise of acuteness must be awarded to him.—“A Treatise in favour of Religious Liberty, in 1686.” We are ignorant of the exact title of this tract, as our knowledge of its existence is borrowed from Noble.—“The Mount of Spirits,” 1691. 12mo., and finally, “A Preface to Newcome’s Life of Machin.” Sir Charles served in several parliaments after the Restoration, and died in 1714. His works display a powerful mind, enriched by reading, and exercised in polemical subtleties, but inattentive to the beauties of style. He digs for gold, and in breaking up the earth is careless of the manner in which he wields his tools, and of the flowers he crushes with his efforts.

EDWARD POLHILL, of Burwash, in Sussex.—Though this gentleman was a lawyer, his writings are wholly devoted to the gospel, and though himself a conformist, he vindicated the Dissenters from the charge of schism. His wife was a member of the church under the care of Dr. Owen. Some of Mr. Polhill’s works have been lately reprinted; all of them deserve that distinction. Their characteristics are fervour and spirituality; a fervour which often rises to eloquence, and a spirituality which addresses itself at once to the heart. His most argumentative work is that entitled, “The Divine Will Considered in its Eternal Decrees,” 1673. 8vo.; a book highly esteemed by the late Dr. Williams. A recommendatory preface by Dr. Owen, is attached to this Treatise. He wrote also “An Answer to Mr. Sherlock,” 1675. This is on the same subject

as Alsop’s *Antisozzo*.—“Precious Faith Considered,” 1675. 8vo.—“Speculum Theologiæ,” 1678. 4to.—“Christus in Corde,” 1680. 8vo.—“Armatura Dei,” 1682. 8vo.—“Defence of the Nonconformists against the Charge of Schism,” and “Faithfulness of God Considered and Cleared.”

THOMAS FETTIPLACE.—This gentleman descended from a very ancient family in Berkshire. He was born in 1603, and educated at Peter House, Cambridge. We learn from the dedications of his Treatises, that he was related to Richard Lord Keble, one of the Lords Commissioners of the Great Seal, and also that he married the sister of Henry Clitherow, Esq. In all probability Mr. Fettiplace was a parliamentary officer in the civil war, as we find a roundhead colonel of his name often mentioned in the histories of that period, and allusions occur in his treatises which seem to justify this suspicion. After the Restoration, whatever he was before, he professed himself a royalist, and a member of the establishment. Before the civil wars he resided in Essex. Mr. Fettiplace wrote “Sinners’ Tears,” 1671. 12mo.—“Soul’s Narrow Search for Sin,” 8vo.—“The Christian Monitor,” 1672. 12mo., and “Holy Exercise.” There is little to distinguish Mr. F.’s publications from the general character of Calvinistic divinity. An unaffected strain of piety is their prevailing feature. Sometimes, and especially in his *Christian Monitor*, he maintains an argument with considerable force, and particularly in defence of the Calvinistic points; he is always judicious, rarely sparkling, never profound. His pieces are valuable as a specimen of the piety infused into the higher orders of society in the time of the parliamentary struggle.

ROBERT BOYLE.—It would be needless to mention this great man,

but that his devotional pieces are rarely noticed. His principal works on this subject are "Some Introductions touching the Style of the Holy Scriptures," an excellent tract, worthy of an attentive perusal. "Some Motives and Incentives to the Love of God." In this treatise the author avows his belief in the Calvinistic scheme.—"Occasional Reflexions." Eustace Budgell says of this volume, "it shows the least judgment and most invention" of all Mr. Boyle's works. It is, however, a valuable tract, and particularly that part of it which treats on the usefulness of meditation. The lady to whom, under the fictitious appellation of Sophronia, this work is dedicated, was his sister, Lady Catharine Ranelagh, an Independent, and a member of the church under the care of Mr. Daniel Burgess, who preached her funeral sermon. Bishop Burnett, in his funeral sermon for Robert Boyle, speaks of her in the most exalted terms. "Of the high Veneration Man's Intellect owes to God." This is mentioned by Budgell as Mr. Boyle's best piece. Boyle's thoughts are generally better than his style, which is too luxuriant and diffuse. His similes are distilled from the laboratory; they are, however, often happy. His ardent piety and amiableness of disposition, insensibly win our esteem, and fix our attention. Mr. Boyle was a churchman, but he was too much a Christian to be a bigot.

**RICHARD BARTHOGGE, M.D.** was a Devonshire man, and received his education at Oxford. An account of him is to be seen in Wood's *Athenæ*. He was an Independent, and the tutor of Stephen Lobb, an eminent Dissenting minister. Dr. Barthogge was considered by his contemporaries as a man of great talents, and lived on intimate terms with

*Oceana Harrington*, of whose singular disorder he wrote an account. Dunton calls him "a man of great learning, and well skilled in speculation." His works are as follows:—"Causa Dei, or an Apology for God," 1678. 12mo.—"Arguments for Infants' Baptism," 1682. This was answered by Mr. Philip Carey, an Apothecary at Totness.—"Essay upon Reason," 1694. 8vo., dedicated to Locke.—"Soul of the World," and "Christianity a Revealed Mystery," 1758. 8vo. The last piece, we presume, was a posthumous publication. Dr. Barthogge was rather a man of great acquirements, than of native talent. His pieces have the air of labour, rather than of genius. All that we dare say respecting his "Essay upon Reason," is, that we wonder how the author presumed to dedicate it to Locke. The philosopher, with all his gravity, must have been equally surprized with the book itself, and its selection of a patron. It was like performing the manual and platoon exercise before Marlborough.

MILES.

(To be continued.)

#### A SWISS MINISTER'S ANSWER TO DR. J. P. SMITH, WITH INTRODUCTORY REMARKS.

(To the Editors.)

**GENTLEMEN**—From one of the exiled Swiss ministers (the writer of a former letter, from which an extract is given in your last volume, page 664, col. 2.) I have received a letter, which I should think myself to be doing injustice to your readers if I were to withhold. Were I to wait for his consent, perhaps his delicacy would forbid my giving a translation of it to the public. I have no time to make any detailed observations upon the subject of this communication. One or two hints only, allow me to drop.

1. This excellent servant of Christ is mistaken in assuming that the three letters on Assurance, &c. were written *against* him and his fellow-sufferers. I trust that there was nothing in their spirit, language, or tendency, inconsistent with the most affectionate honour to those devoted men, and their numerous companions in the faith, whom persecution, though it grievously harasses, has not yet driven from their native land. But, in proportion to our veneration and love to them, must be our solicitude for their highest perfection and completeness in all the will of God.

2. He is also mistaken in thinking that the observations submitted to your readers could have no utility with respect to England. The very contrary is the case. Several of my brethren in the ministry, who are in stations of extensive observation, had strongly urged upon me, as an important duty, to compose for your Magazine some paper on the subject of Faith and Assurance, *with a particular view to the active propagation, in our own country, of the dangerous errors referred to.*

3. If I touch upon the subject itself, it shall be only to say, that my highly esteemed friend overlooks a main point in the argument, namely, *WHAT is the formal proposition* presented to the mind, and the cordial crediting of which is *faith unto salvation*. This appears to me to be the hinge of the whole question. I conceive myself to be fairly exonerated from writing any more upon it: but to those of my honoured brethren in Switzerland and France who understand English, I would take the liberty of recommending and beseeching the careful perusal of any or all of the following passages:—*Mr. SCOTT on the Warrant of Faith*, p. 10, 98, 99. *On Repent-*  
N. S. No. 26.

*ance*, p. 18, 28. *Essay XVII. sect. i. Mr. FULLER'S Gospel worthy of all Acceptation, Part I.*; in his *Works*, Vol. I. p. 21—26.

I would have suppressed some parts of the letter, but the omission would have obscured the just representation of the writer's amiable and christian spirit; otherwise, a becoming feeling on my part would have obliged me to leave out those expressions. I am greatly mistaken if the reading of this letter will not very much enhance the affection of your readers to those holy servants of Christ, who are suffering the manifold difficulties and sorrows of spoliation and exile "for the word of God and the testimony of Jesus." If, in the fulness of our enjoyments, we forget them; if our sympathies and our prayers are not lively on their account; surely our criminal insensibility is very great.

J. P. S.

"Sir, and much-honoured Brother—The extremely distressing state of my health, for two or three months, has at last compelled me to give up writing almost entirely.

"My heart thanks you for the affectionate letter which you were so kind as to write to me. But I now wish to say something to you, with all brotherly freedom, on the articles which you have written against us in the Congregational Magazine. They have distressed me. It seems to me that they can be of no advantage to England, since there is hardly any probability of our coming to infect that country with our errors, if it be the fact that there are errors in our religious principles: and the natural effect of those articles will be to chill the kind feelings of English Christians towards their persecuted brethren in Switzerland, though I know that this is very far from your intention. You  
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conscientiously believed yourself bound to write thus, and I respect the sense of duty which led you to take up the pen.

"Being quite incapable of applying myself to any continued study, I cannot attempt a methodical discussion of this subject. I can only offer you, without arrangement, and without explanations, a few thoughts which have arisen on these subjects in my feeble head as I sate by my fire-side. If I were in better health, and if I were not obliged to consider the expense, I would have repaired to London to talk with you, my dear Sir, at length on these points. Perhaps we are agreed in the essence, and differ only in form. I delight myself with the thought that there is only a misunderstanding between us. But, be that as it may, here are the unconnected reflections of a poor sick sufferer, which I commit to your kind consideration.

"Though I rest my faith only upon the word of God, I do not despise the writings of good men; that would be to despise the gospel-ministry. But, when the Spirit of God began his gracious influences of late, in a more remarkable manner, in our country, if we set aside our old divines, who were not within the comprehension of common readers, there was scarcely one of the religious books known in the Canton that was really proper to enlighten the souls of men. The books of this kind most current among our population, either did not exhibit the truth, or were positively opposed to it; and these books were even made a great engine for contradiction to the gospel of the grace of God. Hence we have been obliged to appeal solely and exclusively "to the law and to the testimony."

"I disapprove, as much as you, the practice of making a whole generation learn a catechism, the

language of which can be that only of a soul renewed by divine grace. It is profanation; it is downright impiety; it is drawing souls to ruin.

"If there are any persons who say cavalierly to the souls of men, 'Believe that you are saved, and you are saved,' instead of fixing their serious attention upon their own ruined state, and the unchanging promises of God, I am far from approving of them. Far from us be every approach to the representing of faith as a mere notion carnally got into the head, instead of its being the act of a soul which, overwhelmed by the sense of its sin, flies to the refuge, and embraces the promise as not only perfectly sure, but perfectly holy!

"I believe that repentance should be preached along with faith, and that in the boldest and strongest manner. Without this, a person might get a semblance of faith in the head, without the heart's having any part in it. Yet we cannot but affirm that we often meet with persons who believe from their hearts, who by the Holy Spirit are enabled to believe the glad tidings, but who have not as yet a deep knowledge of their wretched state. But then it is absolutely certain that this will come afterwards. It is a fruit of the Spirit of God, which can never be wanting; and a minister of Christ should have his vigilant attention particularly directed to such persons, to observe whether this sense of their lost condition is conferred upon them. The want of it would be a sure evidence that the faith thus professed was but an illusion, a deception of Satan.

"If a person should say, 'I believe;' and we see him continuing in the same course of life, the same sentiments, the same tastes and inclinations, we should urge most powerfully upon him those

passages of Scripture which declare the necessity of SANCTIFICATION, in order to show him, that he does not really believe. We must cry aloud and spare not.

"But further, my dear Sir, I frankly tell you what I think of faith. Doubting is not believing: and believing is not doubting. This is demonstratively proved by the following, among other passages, Heb. xi. 1.; 1 John v. 9, 10, 11.; James i. 6.; Rom. iv. 18—25. The Gospel is the glad tidings. That which it announces, is the forgiveness of sins. This it declares from God to every sinner *for himself*: every sinner, then, is bound to believe it for himself. *If he believe this with the heart*, it is the work of the Holy Spirit; he will certainly be sanctified and finally saved. As God declares the forgiveness of sins to every sinner, in the name of Christ, and declares it to him certainly for himself, it follows that, if he does not believe it for himself, he does not believe God. To prove this, I shall cite only Acts xiii. 38, 39., and x. 36. 43.

"Doubt is torment to a reflecting and serious soul, which feels itself daily at the portal of eternity, an eternity of happiness or misery. Doubt is the next neighbour of despair, to a soul which contemplates this eternity seriously, face to face, and as ready every hour to open before it. I may die in a few moments. Shall I be saved? Shall I be cast off for ever? I believe that, under these reflections, it is most frequently the only answer which the mind of even the most eminent Christian can listen to, is this: 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him may not perish, but may have eternal life.'

I admit that the fruits of the Spirit in our souls are evidences which assure our hearts before

God. Scripture positively declares so. I acknowledge, that a man who sees his life flowing away without perceiving in himself any fruit of the Spirit, cannot but fall into doubt with regard to his election. But their due weight should be given to the following considerations.

"This day the Gospel is preached to me. I may die to-morrow. How shall I find rest to my soul? (For, unless I yield myself to a criminal indifference, I must obtain something to afford peace to my mind against the dreadful possibility of being to-morrow in the state of damnation; and the Bible declares, that faith gives peace.) I will rest upon the promise *alone*, *quite alone*, before the fruits of sanctification, which have not yet had time to be produced. Such was the case with the thief upon the cross.

"When, as I advance in the Christian course, I discern more and more the depths of my misery as a sinner, there are seasons in which I find myself so overwhelmed, beset on every side, beaten down by sin, that I can no more perceive in myself the fruits of the Spirit, however really they exist; I can see nothing but the abominations of my heart. What shall I do, that I may not fall into the dreadful abyss of doubt? I will rest upon *the promise alone*.

"What child of God is there, who does not know that Satan often succeeds so far as to hide completely from our eyes the sanctifying graces which the Lord has, notwithstanding all this, really produced in our hearts?

"I feel myself destitute of sanctification. Certainly this should awaken my vigilance, in a very powerful manner. But, in order to obtain this sanctification, the word of truth directs me to believe and not to doubt. 1 John v. 4.; James i. 5, 6, 7.

" Finally, more than once, my dear brother, I have believed myself to be very near the eternal world. But, though God, by his grace, has not left me without evidence of his work in me, I declare to you that I never could bring my soul to peace but by the promise; on nothing could I find rest but on the promise, I could live only on the promise, I could steadily contemplate the judgment of God only by views of Christ and his promise. At those solemn seasons I have often thought, that we perhaps carried our notions of theological accuracy too far for the poor experience of a feeble soul, and the feelings of a dying bed.

" May God preserve me from rejecting the weak in the faith! I should reject myself, for often I belong to that class. The smallest germ of faith is precious in the sight of God; and should we despise it? But, though I might say of any person who still entertains doubts, that *he has faith*, I cannot say that he has *an entire faith*; for he has not yet entirely believed *for himself* the testimony which God has given concerning his Son, and which God gives him, not for others, but for himself.

" I believe I may affirm, that all my brethren, the ministers who have separated from the National Church of the Canton of Vaud, would approve my views as conformable to their own.

" Farewell, my dear brother. Assure yourself of the respect and Christian attachment, with which,

" I am,

" Your devoted servant,

" \* \* \* \* \*

" \* \* \* \* \*, 10th Jan. 1827."

" P. S. I endeavour, by correspondence, to direct and guide the Dissenting church, which God has committed to me at \* \* \* \*. In my letters, I continually exhort them to press on to perfection;

but also I do not neglect to lead them ever to fix their dependence upon the promises of God; since I find these two things constantly united in the divine word. I believe that if you, my dear brother, could see that little flock, and others in our country, you would be delighted with the simplicity and sincerity of their walk in the ways of God; and you would be convinced, that the teachings which they receive, are to the utmost degree *opposed to the horrid evil of Antinomianism.*"

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ON THE IMPOSITION OF CREEDS,  
OCCASIONED BY A PASSAGE IN  
THE CHRISTIAN OBSERVER.

(To the Editors.)

GENTLEMEN,—In a recent number of the Christian Observer, there occurs an expression of surprise, that a person of Dr. J. P. Smith's knowledge and experience, should object to the imposition of creeds and articles, as a qualification for the office of the Christian ministry. It is far from being the design of the writer who now addresses you, to undertake a vindication of any statement, which Dr. Smith may have submitted to the public; that Gentleman is himself abundantly better qualified to discharge this office, whenever it may appear to him fit so to do. Dr. Smith knows nothing of the present communication, nor is he in the least degree responsible for it. Having said thus much to prevent any unfounded surmises, which might possibly arise, in relation to the author of this letter, I beg to offer, for the use of the readers of the Congregational Magazine, a few observations, which a perusal of the passage alluded to has suggested to me. It is unquestionably incumbent on the Christian Observer to defend, to the utmost of its ability, the propriety of im-

posing creeds and articles; inasmuch as this is the practice of the Established Church—a church, which is in the estimation of the Christian Observer, truly apostolical, and all the formulas of which have obtained the unfeigned assent and consent of every clerical person who contributes towards that very respectable miscellany. A nonconformist, writing for the readers of the Congregational Magazine, may however be permitted to demur upon this topic. I have in my thoughts, Gentlemen, the well known Horatian maxim. “*Nullius addictus jurare in verba magistri*,” and the still better known and authoritative precept of the Divine Founder of the Christian religion, “neither be ye called masters; for one is your master, even Christ.” In what manner the Christian Observer would obviate the objection apparently resulting from this precept, against the imposition of creeds, &c. I shall not attempt to conjecture. That the conscientious adherents to the principles of that publication, are in possession of what appears to them to be a valid refutation of such an objection, I do not doubt; but your readers will, I imagine, with myself, find it very difficult to reconcile the injunction, “neither be ye called masters,” with a submission to the dictates of ecclesiastics and statesmen, calling themselves the Church of England. Cicero informs us, that the *ipse dixit* of Pythagoras was implicitly regarded as absolute, and precluding all farther discussion, by the disciples of that philosopher; and when a candidate for the Christian ministry subscribes a formula, which dictates to him the essential principles of the Christian faith, drawn up by men confessedly fallible, it becomes him to consider, whether he is not acting rather in unison with the

Pythagorean, than with the Christian system.

But not to insist longer upon this point, it might, I presume, occur to persons of “knowledge and experience,” to inquire what have been the results of the imposition of creeds and articles in the Church of England. We know it to have been the design of this measure, “to conserve and maintain the church in the unity of true religion, and in the bond of peace.” Is it not very natural to ask, to what extent this expedient has answered its end? Has it prevented different opinions from being adopted and maintained by the subscribing members of the Established Church? Has it been productive of that great desideratum, a uniformity of faith? Your readers well know, that the most celebrated divines of that church, have not hitherto been so happy as to arrive at a uniformity of judgment respecting even the purposes of subscription itself; which, however, the less acute and practiced perceptions of nonconformists represent to *them* to be perfectly intelligible and decisive. Much less have these divines, men certainly, many of them inferior to none in acumen and literary endowments, advanced to the much longed-for attainment of uniformity of belief, respecting the essential truths of Christianity; since it is a matter too palpable to be concealed or controverted, that the most discordant opinions upon these subjects are entertained by clergymen, who have declared, *ex animo*, their unfeigned assent and consent to all that is contained in the Book of Common Prayer. Now, Sirs, after witnessing this result of a measure so long and so thoroughly submitted to the test of time and experience, I shall not enter upon a detail of the sufferings, the bonds and imprisonments, the tears and blood of which this measure was produc-

tive in its earlier progress, as such a detail might appear invidious. Nor shall I detain your readers by a hypothetical statement of the mental struggles inflicted by this imposition on many conscientious persons, who are desirous of entering the pale of the Established Church, or of the anguish to which many an upright mind within that pale, has been reduced by this expedient, or of the multitudes of inconsiderate persons who are continually trifling with the most solemn engagements, in order to make their way to a profession for which they have been educated, but for which they possess scarcely a single qualification. I shall not press these considerations, though they are such as may well make "knowing and experienced men" pause, before they admit the lawfulness or expediency of measures of such a character; but I shall attempt to remove a difficulty which may be objected on this subject against Protestant Dissenters, viz. that while they, or many of them contend against the imposition of any uninspired formulas, they are, in fact, equally with churchmen, liable to the charge of imposition, inasmuch as subscriptions and confessions are in use among them, and are held to be of indispensable necessity. In replying to this objection, which is confessedly somewhat portentous, I beg to observe, that Congregational Dissenters are now little obnoxious to a charge of requiring subscription to any creeds or articles, as a qualification for the office of the ministry. This blot, which did undeniably pertain to some portion of this class of Christians, has several years since been wiped away. So may every vestige of unscriptural and anti-christian usage among us, speedily disappear! "*Pudet hæc opprobria dici potuisse, et non potuisse refelli.*" The case of confessions

delivered by ministers among us at ordination solemnities, the only part of the objection to which I am careful to reply, is this; it is usual, almost universally on such occasions, for the minister to deliver a confession of his faith; nor am I at all desirous of concealing the fact, that an attempt on his part to avoid this portion of the service, would subject him to suspicion, and in the greater number of instances to rejection. But where is the analogy between such a confession, and the subscription required by the Church of England? The dissenting minister draws up his own confession; he is guided by no formula; but expresses, *in his own words*, what appear to him to be the primary truths of the Christian religion; he is under no obligation to arrange these truths under thirty-nine, or any other number of articles; he is not reduced to the necessity of translating obscure or obsolete phraseology into the language of modern times, before he can make his declarations agree with his convictions; nor of employing the salvo, that though some things are otherwise than he could wish, still the constitution of the church, generally considered, is not repugnant to his conscience; nor, finally, is he compelled to interpret doubtful expressions of human origin, by the unsatisfactory aid of traditions and historical conjectures. Your readers are, I am persuaded, Gentlemen, not so obtuse as to render it necessary, more explicitly and particularly to contrast the practice of congregational ordination with that which is in use in the Established Church, from the exact forms of which the candidate cannot be liberated by the entire hierarchy.

I am, Gentlemen,  
Truly your's,

A CONGREGATIONALIST.

## REMARKS ON SOME PASSAGES IN MR. HALL'S PAMPHLET, ENTITLED, "REASONS FOR CHRISTIAN, IN OPPOSITION TO PARTY COMMUNION."

It is well known that Mr. Hall places his main defence of free communion on grounds somewhat different from those which have generally been entertained. Whether this has not very materially contributed to retard the progress of his opinions among his own denomination, may be seriously questioned; but, if it be so, no doubt he feels a just and honourable satisfaction from having faithfully given his own views, and constructed his defence on what he judges to be the most solid foundation. It may, however, be deserving of consideration, whether he has not too eagerly abandoned the old ground, and even fallen into some slight inconsistency with himself in the ardour of maintaining the new one. I take the liberty of offering a few remarks on this subject, suggested by the perusal of his recent publication.

The general impression certainly has been, that baptism ought in every case to precede the reception of the Lord's Supper. If this opinion be well founded, Mr. Hall admits that it is a complete vindication of party communion among the Baptists. He says, their opinion of the ordinance of baptism, "combined with the other generally received one, that none are entitled to receive the Eucharist, but such as have been baptised, leads inevitably to the practice of restricting communion to our own denomination." He teaches them, that it "is impossible for them to act otherwise"—that however "harsh and illiberal" their practice may be, "it is the infallible consequence of the opinion generally entertained respecting communion, conjoined

with their peculiar views of the baptismal rite." If this be the case, I greatly fear the admirable efforts of this accomplished and powerful writer will fall far short of the success which they deserve, and "the denomination" will long continue separated from the general communion of saints. But it appears to me, that these statements are not only calculated to confirm the prejudices, and sharpen the weapons of those who are hostile to his main design, but are in themselves very unguardedly expressed, and even incorrect and unfounded.

I will not at present touch on the chief ground, which Mr. Hall takes in his general argument, or in any way meddle with what he calls, "the real merits of the question." Let it be admitted, that the supposed connexion between baptism and the Lord's Supper cannot be sustained, and that the reasonings of Mr. Hall on the subject, in his different publications, are as conclusive as they are brilliant, yet it does not follow that those persons who, in any communion, still hesitate to agree with him fully on that point, (of whom, however, I do not profess to be one,) are compelled to insist upon their own view of baptism, as the only one which can in any case be admitted as a sufficient recognition of the alleged connexion between the two ordinances. It is here, I apprehend, that Mr. Hall has erred. And, if I mistake not, the following quotations present, in his own masterly manner, a very clear and satisfactory vindication of free communion; even admitting the generally received opinion which he has professed to abandon. The whole, indeed, of what he has written, from the seventh to the twentieth page in his last pamphlet, with only a few verbal exceptions, may be considered as a

vigorous and triumphant attack upon the main intrenchment of his opponents on this very principle. But I shall select only a few passages.

The advocates of party communion having endeavoured to fix their standing on apostolic precedent, pleading, that as no unbaptised persons were admitted into the first churches, none ought now to be admitted into theirs; Mr. Hall replies in the following manner.

"Under what circumstances did the apostles maintain this course? It was at a time, when a mistake respecting the will of the Supreme Legislator on the subject of baptism was impossible, because inspired men were at hand, ready to remove every doubt, and satisfy the mind of every honest inquirer."—"Their instructions were too plain to be mistaken, their authority too sacred to be contemned by a professor of Christianity, without being guilty of daring impiety. In such a state of things, it may be asked, how could they have acted differently from what they did?"—"The apostles refused to impart the external privileges of the church to such as impugned their authority, or contemned their injunctions, which, whoever persisted in the neglect of baptism at that time, and in those circumstances, must necessarily have done. But in declining the communion of modern Pædobaptists, however eminent for piety, there is really nothing analogous to their method of proceeding. The resemblance fails in its most essential features. In repelling an unbaptised person from their communion, supposing such a one to have presented himself, they would have rejected the violator of a known precept; he whom we refuse, is at most chargeable only with mistaking it. The former must either have neglected an acknowledged precept, and thus evinced a mind destitute of principle, or he must have set the authority of the apostles at defiance, and thus have classed with parties of the worst description. Our Pædobaptist brethren are exposed to neither of these charges."—"The most rigid Baptist will probably admit, that, however clear and irresistible the evidence of his sentiments may appear to himself, there are those whom it fails to convince, and some of them, at least, illustrious examples of piety; men who would tremble at the thought of deliberately violating the least of the commands of Christ, or of his apostles; men

whose character and principles, consequently, form a striking contrast with those of the persons, whom it is allowed the apostles would have repelled. But to separate ourselves from the best of men, because the apostles would have withdrawn from the worst; to confound the broadest distinctions, by awarding the same treatment to involuntary and conscientious error, which they were prepared to inflict on stubborn and wilful disobedience, is certainly a very curious method of following apostolic precedent."—"In the same circumstances, or in circumstances nearly the same, we are ready instantly to act the same part—let the circumstances be essentially varied, and our proceeding is proportionably different. The apostles refused the communion of such, and such only, as were insincere, 'who held the truth in unrighteousness,' avowing their conviction of one system, and acting upon another: and wherever similar indications display themselves, we do precisely the same. They admitted the weak and erroneous, providing their errors were not of a nature subversive of Christianity; and so do we. They tolerated men whose sentiments differed from their own, providing they did not rear the standard of revolt, by a deliberate resistance to the only infallible authority, and such precisely is the course we pursue."—"Is the omission of a duty to be judged of in relation to its moral quality, without any regard to circumstances, without any consideration whether it be voluntary or involuntary, whether it proceed from perversity of will, or error of judgment, from an erroneous interpretation of our Lord's precepts, or a contempt of his injunctions? And supposing our Pædobaptist brethren to be sincere and conscientious, is there any resemblance between them and those whom the apostles would have repelled, except in the mere circumstance of their being both unbaptised; the one, because they despised the apostolic injunctions; the other, because they mistake them?"—"The only method of arriving at a satisfactory conclusion, is to consider how they conducted themselves towards sincere, though erring Christians, together with the temper they recommend us to cultivate towards such as labour under mistakes and misconceptions, not inconsistent with piety."

These are specimens of Mr. Hall's enlightened and scriptural mode of thinking on this subject; and what I wish to observe is, that they remain in full force whatever becomes of the question

concerning the connexion between baptism and the Lord's Supper. It is only for a Baptist Church to be sensible that the supposed error of their fellow Christians does not proceed from a spirit of resistance to divine authority, and on Mr. Hall's own showing, the way is clear for mixed communion. So far from rearing the "standard of revolt," the parties in question may be equally sincere with the Baptists in believing that baptism ought to precede the reception of the Lord's Supper, and conscientiously revere the divine authority, as they understand it, in that very particular, as well as that in which they differ from their brethren. And, if so, Mr. Hall's principles, before quoted, lead at once to the conclusion, that they are not to be treated as those whom the apostles would have repelled. The sentiment that baptism and the Lord's Supper are connected in the manner which Mr. Hall denies, may be retained by both parties, and yet both may unite in communion, on the ground that the divine authority is equally revered by both. This principle shines out with admirable lustre in Mr. Hall's writings, but he limits its application. I can see, however, no valid reason why it should not extend to the case of persons who conscientiously believe they obey the divine requirement (supposing it to be such) of baptism previous to the Lord's Supper, although in a different mode from that adopted by their Baptist brethren. And if so, Mr. Hall's statement, that the latter cannot, consistently with the belief of such requirement, act otherwise than they do, necessarily falls to the ground.

Is it not then unfortunate for the interests of "Christian com-

munion," so far as his denomination is concerned, that Mr. Hall should have placed his chief strength in what is probably a startling proposition to the greater number of those for whose improvement chiefly he writes? and especially that he should have told them, that their present conduct is "the infallible consequence" of their rejecting that proposition? So far as I can judge, there is little or no probability of his destroying "party communion" in this way. If he had judged it right to employ his time and influence in urging the principles before quoted to their legitimate consequences, and had thus seized upon the best feelings of Christian minds, he might perhaps have awakened the denomination to juster sentiments. Could he but achieve the object at which he nobly aims, it might be deemed some compensation for the error concerning a divine ordinance, which, in the judgment of their fellow Christians, that denomination has caused to spring up in the church and kingdom of the Lord Jesus. But the fairest hope of this lies in the prevalence of a spirit that shall allow every man to be judge in his own case, as to the manner of obeying the divine requirements concerning baptism; not in only its nature, but also its relation to the Lord's Supper, if any such relation be thought to exist. "We bear," says Mr. Hall, "with those who mistake the dictates of inspiration, in points which are not essential; but with none who wilfully contradict or neglect them." Let this be maintained in its full extent, as the best way of settling controversies on terms of communion.

EPAPHRAS.

ORIGINAL LETTERS.

XXIX.—Dr. Isaac Watts to his Sister Mrs. Brackstone.

Tuesday, May 17th, 1737.

MY DEAR SISTER—All affairs of business are transacted between brother E. and me, and I hope to your satisfaction, so that little of that kind remains to employ my pen in my letters to you. Please to tell brother E., that I received his very kind letter yesterday, and have no more to say on that head. Brother Brackstone's excuses also for not coming to Newington, are much stronger than I could understand from himself.

What new thing can I tell you of to entertain you? You have heard that the famous Mrs. Rowe is dead lately. As she has committed to the care of her brother-in-law, Mr. Theophilus Rowe, all her papers in verse, and her entertaining letters in prose, to be published according to her directions, so she has committed to my publication a few devout meditations and soliloquies in prose, by a letter enclosed in them, an excellent letter indeed. All which you will see in a few months, if God spare me life and strength. There was something very extraordinary in the death of that woman. She felt, doubtless, some inward premonitions of death a day or two before she died, for she wrote several letters to her intimate friends, signifying that she should be in the world of happiness before they read her letter. She seemed to be in health; but on Saturday night, when her maid thought her at her devotions, she heard a great noise above stairs, and running up, she found her mistress fallen in an apoplectic fit, and she was dead the next morning in opposition to all remedies. She lived in a most cheerful hope of heaven, as her meditations testify, and an astonishing degree of love to God, and all upon the principles of strict Christianity, the doctrines of the atonement of Christ, and the aids of the Holy Spirit.

May you and I live and die thus peaceful and joyful, and resign our departing spirits into the hand of him whom we have trusted. But if God will, I desire to leave you behind me, that your family may not want a mother till the youngest of them, (and if God please their children, too,) are established in the ways of piety. I hope I shall see Jemmy this day; we are

just going to London. I will add a line, that he is well, if I see him. With due salutations of love to all the rest.

I am, dear Sister,

Your's affectionately,

J. WATTS.

XXX.—Rev. J. Newton to the Rev. Caleb Warhurst.

The following letter, though less interesting than many of Mr. Newton's already given in this Magazine, is still worthy of publication, as it throws some light upon what the then Archbishop of York considered his *irregularities*.

Lpoole, 2d Sept. 1762.

DEAR BROTHER—The hopes of seeing you next week give us much pleasure; if your companion, Mrs. Bennet, has no more agreeable situation in view, we shall be glad to accommodate you both without ceremony in the best manner we are able. Mrs. Armitage is still here, and proposes much pleasure from your coming over.

I perceive you wrote your letter in an unbelieving fit. It is happy to be able to entertain a *low*, that is a *just* opinion of ourselves; but you know who has said, *My strength is made perfect in weakness*. I trust we shall not attempt to lay more upon you than the Lord will enable you to bear. What you say would be sufficient to discourage me indeed, if I did not know, that if the Lord in his wisdom shall at any time see fit to send me on the warfare, his faithfulness is engaged to support me under it.

The Lord was very good to me at Bolton; help me to praise him, and entreat him to show me yet greater things than these.

I could tattle on, but time forbids, and I remember you are coming. We join in love—pray for us, and believe me to be,

Your affectionate and unworthy

Brother in the Gospel hope,

J. NEWTON.

Addressed to the Rev. Mr. Caleb Warhurst,\* to be left at Mr. Arthur Clegg's, in Turner Street, Manchester.

\* Mr. Warhurst was the first minister of the Independent Church in Cannon Street, Manchester. He died, 5th Nov. 1765, in his 43d year, and lies buried under the communion table of his meeting-house.

## POETRY.

## BENEFICENCE.

Oh! have we never seen an eye,  
Pure as an infant's at its birth;  
The look of some superior sky,  
Allied to heaven, tho' found on earth?  
A rich, a soul-subduing gleam,  
That with the blush of angels shone;  
Brief as the moon-beam on the stream,  
A glance that thrill'd us, and was gone?

Which half the rapturous truth reveal'd,  
(Stripp'd of these manacles and chains,)  
Of what a better world may yield,  
Where virtue, in its essence, reigns?

These are the dim precursors kind,  
That, in mysterious symbols, tell  
Of realms, enduring and refined,  
Where soon the pure in heart will dwell.

This gleam of sunshine after storm,  
This look benign, this eye of love,  
Just emblem, in their faintest form,  
The pleasures of the world above.

Bristol.

JOSEPH COTTLE.

## TO AN EVENING PRIMROSE.

SWEET flower that shuns the mid-day glare,  
That blooms alone when night draws near;  
I to the garden will repair,  
And view thy milder radiance there.

Come shrouded stranger through the day,  
Now gentle moon-beams round thee play;  
Now softer winds from heaven are blowing,  
And purest odours round thee flowing.

Yes, thy pale beauties, ever new,  
Burst forth whilst wet with evening dew;  
Stay not to court one genial ray,  
And ere the day dawns haste away.

Too soon thy glowing radiance flies,  
And all that pleased too quickly dies;  
Sad emblem this of pleasures past,  
Given to please, but not to last.

Symbol thou art, fair flower, of man,  
How frail his date, how short his span;  
Sad heir to woe, and born to sorrow,  
Child of to-day, and gone to-morrow.

And whilst I view thy fading bloom,  
I too am hastening to the tomb;  
An hour impairs this fleeting breath,  
The next, alas! may end in death.

Well then, since all beneath the sky  
Is sure to change, is doomed to die;  
I'll gaze beyond the swelling flood,  
On the dear rest that waits the good.

There joys refined, and pleasures pure,  
Shall to eternity endure;  
And those who reach that blissful shore,  
Shall live, yes, live to die no more.

The spring of life not long shall last,  
Like joys the brightest, soonest past;  
But there secured from death's rude  
powers,  
Bloom fair and never-withering flowers.

There, planted by a hand divine,  
May I amongst the meanest shine;  
Till then the fore-taste faith has given,  
Be mine,—and mine the hope of heaven.  
Kent, Oct. 1826. ELIZA T.

## THOUGHTS

## UNDER BEREAVEMENT.

DEATH, cold divider, I have borne  
The pang of spirits rent in twain,  
And known how sharp it is to mourn,  
How keen the separating pain.

Bitter, indeed, the curse that past,  
And withered nature with its breath;  
But sure the venom of the blast  
Was most concentrated in death.

Many are gone, and while I see  
Around me left the remnant few;  
I sigh, and think the time must be  
That they and I must sever too.

Yes, those I lov'd are sleeping there;  
And I have thought, when all was o'er,  
'Tis done; the pain's too great to bear,  
I'll lend my heart to love no more.

Ah, there's a hope, and but for this,  
My spirit long had sunk in night;  
Beyond the grave a world there is,  
Of immortality and light.

What must the first warm clasping be,  
In that pure realm of ceaseless life;  
When those long gone before shall see,  
A child, a parent, brother, wife.

Then shall we talk of death and pain,  
As things which were, but done with  
now;

We cannot die nor weep again,  
Nor sorrow shade our happy brow.

Ah death! because our faith is faint,  
Thy shaft hath power to pain us so;  
Were it not thus, the sever'd saint  
Might gaze and smile upon the foe.

True, we might weep when seas divide,  
And love's best names live far away;  
But not for those who sweetly died,  
And wait for us in cloudless day.

Grant me, Eternal Spirit, grant,  
(For this I pray, and look, and wait,)  
The cordial, the balm I want,  
To cheer me through this dying state.

Homerton.

JAMES EDMESTON.

## REVIEW OF BOOKS.

*The New Testament, arranged in Chronological or Historical Order; with copious Notes on the principal Subjects of Theology. By the Rev. George Townsend, M. A., of Trinity College, and Domestic Chaplain to the Bishop of Durham. 2 Vols. 8vo.—London: Rivingtons. 1822.*

THE Chronological Arrangement of the Old Testament was published nearly two years before that of the New, and obtained from us a favourable notice in our review department for March 1823. Our remarks on that occasion were designedly brief, intending a more lengthened notice when the arrangement of the whole Scriptures should be completed. We now hasten to fulfil our intention, by submitting to our readers a more minute account of this important work. We shall, however, indulge ourselves in a few general and preliminary observations, suggested by the chronological arrangement of the sacred oracles.

Religion is not taught systematically in the inspired writings. Through the medium of history, always more interesting to the generality of mankind than logical statements and reasoning, the purposes of Heaven and the will of the Eternal are made known.

In this mode of communicating religious truth the wisdom and benevolence of Deity are manifested—wisdom, in accomplishing the design of revelation by the most appropriate means; benevolence, in adapting those means to the mental constitution and peculiar circumstances of mankind. Serious evils would have arisen from a systematic and scholastic exhibition of divine truth, as given in most of our “bodies” and “systems” of di-

vinity. To the majority of mankind it would have been unintelligible, and therefore useless. Mankind in general, through want of education and mental discipline, are incapable of comprehending abstract propositions, and tracing principles to their consequences. Hence they would feel indisposed to consult a volume which they could not comprehend, and would therefore remain either entirely ignorant of the truths of Heaven, or would depend exclusively for their information on the instruction of others—a circumstance by no means desirable, when we consider the individual responsibility of mankind, and the injunction of the Apostle Peter, “Be always ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.”

Considering, moreover, the moral indisposition of mankind to revelation, even where no excuse for neglect could be made on the ground of mental deficiency, it would seem desirable that the communications of Heaven should be rendered as attractive as possible. Few persons, however vigorous their mental faculties, would be disposed to turn from the cares and anxieties of life, or the pleasures of society, or the perusal of the works of imagination and taste, to the metaphysical propositions, the philosophical arguments, and the inferential reasonings of systematic theology. In the present form of revelation, then, mankind, whatever the variety of their mental constitution, are left inexcusable if they neglect the sacred volume. In the varied form of history, biography, poetry, epistles, didactic discourses, and friendly expostulations and entreaties, it is adapted to all, and

calculated to interest and benefit all.

"The books of revelation," says Mr. Townsend, "were given to the world at various times, and on different occasions. Each book was written for some especial cause. The all-wise providence of God has not imparted his will, as human legislators are compelled to do, in abstract precepts, arbitrary institutions, or metaphysical distinctions. His revelation is so constructed as to be interwoven with the history of the world. It is a collection of facts and inferences—of narratives and doctrines. To understand the latter we must acquaint ourselves with the former; and then only shall we perceive that it is equally adapted, at all times, to all ages, nations, and climates, so long as human nature remains the same, and so long as hope and fear, and joy and sorrow, and evil and good, and sin and holiness, characterise mankind."—Introduction, p. 1.

In the formation of most of our "bodies and systems" of divinity, too little attention has been paid to the peculiar mode in which the truths of Heaven have been revealed, and to the diversified character and circumstances of mankind. Their scholastic form has operated powerfully to prevent their general reception and perusal. The "systems" may have been concisely framed, but there has been wanting the brilliancy and the melody of the spheres to render them the objects of general interest and investigation. The "bodies" may have been symmetrically and gracefully formed, but there has been wanting the living soul, the animating spirit of revelation, to excite the attention and draw forth the admiration of mankind.

Important and useful as may have been the study of systematic divinity to theological professors and students, yet we submit, with all deference, that a course of critical, exegetical, historical, dogmatical, and practical lectures, in our divinity colleges and halls, on the whole Bible, chronologically arranged, accompanied with the regular read-

ing of the Scriptures in the original, would be far more instructive, interesting, and beneficial. By this mode of theological lecturing, an accurate knowledge of the original languages would be acquired—habits of critical investigation of the Scriptures would be cherished—the harmony of the divine dispensation would be clearly perceived—comprehensive views of divine truth would be formed—and the biblical student would thus be the better qualified for the performance of his arduous duties in instructing and renovating mankind. For those who do not study theology professionally, we think that a course of lectures on the Paradisaical, Patriarchal, Mosaic, and Christian Dispensations, with their various and peculiar "*Credenda*" and "*Agenda*," and institutions, together with considerations on their specific design and mutual influence, and prospective and retrospective references to each other, &c. is still a desideratum in our divinity libraries. The importance of such a mode of lecturing, on such a work in theology, was pointed out by Lord Barrington, the celebrated author of "*Miscellanea Sacra*," a learned and interesting, though neglected work. In his preface, he observes, "that the true way to obtain a thorough understanding of the Scriptures would be to make ourselves well acquainted with each of these periods, (the different dispensations,) as they are described and distinguished in the Bible, and as they stand in order of time; the former of these always preparing for the latter, and the latter still referring to the former: so that we must critically understand each of these, before we can have the whole compass of that knowledge, and the proof of it, which the Bible is designed to give us. I am sensible that this is a work that will require much time and

care, but the very outlines of such a design would be of great use and service." In order to supply this deficiency, his Lordship published "An Essay on the Dispensations, in the order in which they lie in the Bible." This work is, however, to be considered only as an outline, according to his own suggestion; and a complete treatise on, if we may be allowed the expression, dispensational theology is still wanting. Some few efforts have been made by other learned authors, but they have not succeeded to the full extent of our wishes. Dr. Taylor's "Scheme of Scripture Divinity, formed on the Plan of the Divine Dispensations," is an interesting volume. It is, however, rather a course of lectures on some of the more prominent facts of each dispensation, than a complete course on the dispensations themselves.

President Edwards' History of Redemption is an interesting work. But professing only to discourse on the history of *redemption*, the paradisaical dispensation is not noticed; and even on the subsequent dispensation he either merely glances at or passes over many of their facts and institutions, which would have been strikingly illustrative of his important history.

Dr. Watts' "Harmony of all the Religions which God ever presented to Man, and all his Dispensations towards them," is a brief but comprehensive work. It is, however, chiefly confined to the "doctrines and duties" of each dispensation, without considering their histories and institutions as illustrative of those doctrines, and giving additional interest and force to those duties. The concluding remarks of the amiable and learned Watts are worthy of consideration. "I have been led into this scheme and manner of conceiving of the transactions of God with men, by a diligent perusal of the

Holy Scriptures, rather than by human creeds, confessions, or systems, either ancient or modern; so I cannot but recommend the serious consideration of it to those who are resolved to follow the same methods of study, and read the Scriptures, to learn from them the articles of our christian faith and practice."

In the absence, then, of this desideratum, and as affording material assistance to those lovers of biblical studies who feel disposed to comply with the advice of the amiable Watts, we do most cheerfully recommend this "Chronological Arrangement of the Holy Scriptures of the Old and New Testaments." That the "arrangement" is absolutely perfect, and that the sentiments contained in the notes are infallible, would be too much to assert, and our author would not affirm or believe it; but considering the chronological difficulties of the Bible, and the various and conflicting opinions formed by biblical investigators, we think the author has happily succeeded in producing an "arrangement" as correct as could be expected, and which serves at once to obviate many of those seeming difficulties and discrepancies which the captious and cavilling spirit of scepticism has pretended to discover, and to shed additional light and glory over the whole contents of this sacred volume.

The principles on which the "arrangement" of the Old Testament was constructed we stated in our former review of that work. It remains that we show the principles on which the "arrangement" of the New Testament is formed.

The chief difficulty of this part of the author's labours was to form a complete harmony of the Gospels, or an accurate chronological arrangement of the various transactions and events of our Sa-

viour's life. Much anxiety has been evinced by the learned, in every period of the christian dispensation, to form a correct harmony of the Gospels. The enemies of Christianity have been ever ready to make the variations in the evangelical narratives a ground of objection against their genuineness and inspiration. To reconcile these alleged discrepancies has been the object of all the harmonists. So early as the second century of the Christian æra, Tatian compiled a Harmony of the Gospels. Since his time nearly two hundred are said to have been published, each professing to give the true chronology and just arrangement of the events of the evangelical histories. As might naturally be expected from so many works on one subject, various principles of arrangement have been adopted. Bishop Marsh arranges the harmonies into two classes:—"Those who have taken it for granted that all the evangelists have written in chronological order, and those who have admitted that in one or more of the Gospels chronological order has been more or less neglected"—to which Mr. Townsend adds a third class, those who have supposed that the chronology has been neglected by the four evangelists.

Chemnitius, a celebrated harmonizer of the 16th century, considers the Gospels as so many letters written by different persons on the same subject, and that the variations are occasioned by the different impressions produced by the events on the minds of the writers, or the various associations connected with their occurrence or remembrance. This remark furnishes a clue to many of the chronological difficulties, and accounts for many of the variations in the Gospels. We think, with Dr. Cook, in his *Inquiry into the books of the New Testa-*

ment, that "there are no marks of an intention, on the part of any of the evangelists, to give their narratives in a regular chronological order. The Evangelist John (xx. 30, 31.) expressly asserts that the purpose of his writing was to make such a selection of facts as might be good ground of faith in the divine mission of Jesus Christ: but he no where affirms the chronological order of the selection. Luke also declares the purpose of his writing to Theophilus, that he might "know the certainty of those things in which he had been instructed." But for this purpose it was not in the least necessary to frame regular chronological narratives; and accordingly what was not necessary has not been effected, the connexions carrying forward the arrangement of events in the Gospels, being not merely those of time, but of the various associations, such as similarity in the facts themselves, vicinity of place, &c. &c. by which it is possible that the human mind may be guided in recollecting and classifying things that are past. And such, perhaps, on the whole, is the impression made on most readers by the narratives of the evangelists."

Although it may have formed no part of the plan of the evangelists to write an accurate chronological account of the events of our Saviour's life, yet there must, unquestionably, be some general order observed in their narratives, and some prominent facts, which must be related in due sequence to each other. The birth, baptism, death, resurrection, and ascension of our Lord, would form the outline of their plan, and serve as convenient places for the arrangement of those events which they designed to narrate. Chemnitius has laid down some important rules for determining the order of events, which have been duly regarded by

most of the "subsequent harmonists, as Pilkington, Newcome, Doddridge," and which we would gladly quote, did not our limits require us to be sparing of quotations, and did we not hope that our readers will possess this "arrangement" of the Scriptures, in the preface to which they are fully quoted.

Little difficulty has been experienced in arranging the facts related in the Gospels previous to the time when Christ entered on his public ministry; but on the duration of his ministry various opinions have been formed. Some have contended that it lasted only one year, others between three and four years. Sir Isaac Newton endeavoured, though we think unsuccessfully, to prove that it lasted between four and five years. Doddridge, and many others, have advocated the second number we have specified. A later, and, to us, a more probable opinion is, that an interval of only two years and a half elapsed between Christ's baptism by John and his crucifixion. The number of passovers which our Saviour attended is the "*datum*" from which our conclusions must be drawn. Hence, according to the different hypotheses respecting these passovers, conclusions have been drawn respecting the duration of our Saviour's public life. Sir Isaac Newton contended for five passovers; Doddridge, and others, for four; Benson, in his "*Chronology of our Saviour's Life*," for three only. The hypothesis of the immortal philosopher is considered, generally, to be untenable, and the difference between the others is occasioned by the different interpretations of the "*feast*" mentioned in John v. 1. The reasonings of Benson seem conclusive in favour of the "*feast*" being that of pentecost, and not that of the passover; and consequently, taking the Evangelist John for his

guide, "which is indispensably necessary for the scripture chronologist or harmonist," he considers that our Saviour's ministry lasted only between two and three years. For this latter opinion, Mr. Townsend, in his notes on chapter 3, section 13, strenuously contends, and therefore has adopted the chronology of the "beloved disciple" as the basis of his harmony. He has availed himself of the arrangement of the general facts of the Evangelical History, by the celebrated Eichorn, though their principles of arrangement differ essentially, as being the most correct, and as being perfectly agreeable to the order adopted by Mark and Luke.

In addition to the chronological arrangement of the events in relation to the passover, Mr. Townsend has adopted an historical arrangement of chapters and sections, according to the "gradual development of the dispensation of Christ, and of the Holy Spirit, which began with the revival of miracles immediately before the birth of Christ, and terminated with the closing of the canon of the Scriptures of the New Testament, and the cessation of the miraculous gifts."

The whole of the New Testament is divided into fifteen chapters, of which the following are the titles. 1. From the birth of Christ to the temptation. 2. From the temptation to the commencement of the more public ministry of Christ, after the imprisonment of John. 3. From the commencement of Christ's ministry to the mission of the twelve apostles. 4. From the mission of the twelve apostles to that of the seventy disciples. 5. From the mission of the seventy to Christ's triumphal entry into Jerusalem. 6. From his entry into Jerusalem to his apprehension. 7. From the apprehension to the crucifixion. 8. From the death of Christ to his ascension. 9. From the ascen-

sion to the termination of the period in which the Gospel was preached to the proselytes of righteousness and to the Jews only. 10. On the arrival of the time of, and the conversion of the Gentiles or proselytes of the gate. 11. The period for preaching to the idolatrous Gentiles, and Paul's first apostolic journey. 12. Paul's second apostolic journey. 13. His third journey. 14. Paul commences his voyage to Rome as a prisoner. 15. From the commencement of the fifth and last journey of Paul, to the completion of the canon of inspiration, with a brief survey of the history of the christian church to the present time.

The arrangement of the apostolical history and epistles is regulated by the generally received opinion respecting the Apostle's journeys and correspondence. We are by no means satisfied with the author's reasonings in favour of his arrangement of the Epistles of John after the Apocalypse. On the author's own principles, as expressed in page 25 of the preface, viz. "that the principal object of an arrangement of the New Testament ought to be, to place before his readers the *gradual development* of the dispensation of Christ, and of the Holy Spirit," we should conceive that the Apocalypse ought to have closed the canon of inspiration, since the aphoristical and benevolent sentiments of the *apostle* are unquestionably more easily to be understood than the sublimely mysterious communications of the *prophet*. And besides, much as may be said in favour of the Epistles being placed after the Revelations, on account of their sentiment breathing only love and charity to God and man, the closing verses of the Apocalypse seem to render it much more appropriate as the conclusion of the

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sacred canon, than an Epistle addressed only to a private individual, and which contains remarks only, or chiefly, of a private nature.

The chief argument of the author in favour of the canon being closed by the Epistles is, the difference observable between the style of the Apocalypse and the Epistles, the former being more Hebraistical than the latter. The difference is occasioned, our author conceives, by the Apostle having resided at Ephesus after his liberation from Patmos, and conversed familiarly with the Grecians in that renowned city. Admitting, however, that the Apostle did reside at Ephesus, yet, as Mr. T. allows that the Apocalypse was not written till 97 or 98, the interval between the writing of it and the Epistles could not have been sufficiently long to have occasioned the variety in the style. The advanced age of the Apostle, also, at this time, would render any change in his style improbable. We think the difference easily accounted for by the difference of the subject on which he wrote.

With respect to the *plan* of our author's harmony, we shall allow him to speak for himself.

"All the Harmonies which have hitherto been submitted to the world have been formed on one of two plans. The contents of the four Gospels have been arranged in parallel columns, by which means the whole of the sacred narrative is placed at one view before the reader; or they have been combined into one unbroken story, in which the passages considered by the harmonizer to be unnecessary to the illustration of the narrative are arbitrarily rejected."—"My object has been to unite the advantages of both plans. Every text of Scripture is preserved as in the first, while the evangelic narratives are formed into one connected history, as in the second—every passage which is rejected from the continuous history being placed at the end of each section, to enable the reader to decide on the propriety of the order which has been adopted by the arranger."—Preface, pp. 23, 24.

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This plan is highly satisfactory. The labour of compilation and transposition have been incredibly great.

This arrangement of the New Testament is enriched with copious notes, and in many instances with critical and learned dissertations on various difficult and controverted passages and subjects of this portion of holy writ; as the logos, the incarnation, the temptation, the miracles, the demoniacs, the resurrection, the proselytes of the gate and of righteousness, the election of the apostles, the apostolic decrees, the dates of the Epistles, the mysteries of the Revelations, &c. &c. The notes may, in part, be considered as forming a perpetual commentary on the New Testament. The reading, research, and labour of the author, in compiling many of the notes, seems to have been immense. Into a single page is compressed the substance of many a "massive tome." The principal biblical works of every age and nation have been laid under contribution for this important work. The various opinions on controverted subjects, quoted from different authors, are, so far as we have been able to ascertain, correctly given. In some cases, their variety of opinions may occasion some difficulty in forming a decision. But the remark of Mr. Orme, in his "*Bibliotheca Biblica*," under the head of "*Pole's Synopsis*," is applicable in the present case. "The reader may occasionally be perplexed by the multiplicity and variety of interpretations; but he will seldom consult it in vain, or often find it hard to make up his mind to the view he should adopt."

There are two copious indexes to the New Testament; but we would suggest, that in the next edition, a third index, resembling the second in the Old Testament,

by which any passage might be found at first sight, without being obliged to look through the different chapters and sections, would be particularly useful.

The work is excellently "got up," and forms an important addition to the numerous and valuable biblical works already published.

Among the multifarious observations which are scattered throughout these volumes, there are many on which, did our limits allow, we should animadvert at some length. But we must forbear. We cannot, however, close this lengthened article, without adverting to the author's opinions on the disputed subject of church government and discipline. We have frequently been surprised, and we must confess, in some cases, amused, at his direct and inferential reasonings in favour of national establishments, diocesan episcopacy, and all the *et cetera* of those important subjects.

We candidly confess, that we have not been convinced by the reasonings of the author on the discipline of the national church. In fact, we are at a loss, in some passages, to conceive whence the author obtained his views of a Christian church; certainly, in our opinion, not from the Scriptures, at least, not from the New Testament, which states plainly and unequivocally, that the kingdom of Christ is *not* of this world; and which the word "church," applies either to a separate congregation of believers, or the whole body of believers throughout the world, as subject to the rule of the Lord Jesus Christ.

"My Bible," says the author, "my only religion, has taught me that Christ descended from heaven, neither to form separate congregations of good and devotional individuals, but to unite the world under one ecclesiastical domination. He came to make every separate kingdom one great religious family, and thus to extinguish

over the whole earth, wars abroad and faction at home, and all political evils, of what kind soever, by religious peace and mutual love."

In the fourth chapter, the author endeavours to show, that a plan of church government was so plainly revealed, that it was uniformly acted upon for fifteen centuries.

"That plan is founded on the one simple and general proposition, that the church of God was to be composed of several societies, each of which should be united by this one rule—that no person should assume any spiritual office, without the permission of those superiors to whom the power of ordaining, conferring, and regulating the churches, had regularly descended. Every church might consist of many congregations, and was independent of its neighbour: Episcopacy alone being the bond of union among all Christians."

We have quoted these passages, as giving a pretty general view of Mr. Townsend's sentiments on this subject; but as the great questions between Independents and Episcopalians are brought so frequently under review in our pages, we shall leave them without any remark, farther than that though we cannot praise the author for the clearness and force of his reasonings on this subject, yet we can most cordially for his liberality and ingenuousness. We were much gratified with some observations of the author, on the comparatively little importance of the "classics," as a means of illustrating the style, or allusions of the Scriptures—and on the advantage of studying the Jewish writings, in order to perceive the force of the idioms, and the beauty of the allusions adopted by the sacred writers. We do not recommend, generally, the study of all the fabulous "stuff" of the Talmuds; but we do think, that a more intimate acquaintance with the writers, who have illustrated the Scriptures from these

sources, as Schoetgen, Selden, Lightfoot, Drusius, or Gill, is desirable. Schoetgen is a great favourite with the author of this arrangement. His *Hore Hebraice et Talmudice in universum novum Testamentum*, &c., he most strenuously recommends to all biblical students, and the sense he entertains of its importance is seen in the numerous quotations made from it in the notes of the New Testament. The mention of Jewish writings induces Mr. T. to consider the present state and circumstances, and future prospects of the Jews. Towards the close of the preface is a powerful and eloquent address to that unhappy, and at present degraded people—the perusal of which cannot but excite strong and sympathetic interest on their behalf.

The close of the preface reminds us of the beautiful peroration of Bishop Horne, in the preface to his Commentary on the Psalms. It was evidently suggested by that well known passage, and possesses much interest and beauty.

"In contemplating the plan of the government of the world, as it was revealed to us in the Scriptures, I seemed to be surveying a more magnificent temple, erected to the glory of God, than the round unclouded sky, with the sun walking in its brightness. On every side I heard the song of angels, and of the spirits of the just made perfect. Like Adam in Paradise, I heard the voice of a manifested God; I conversed with the evangelists and apostles; I walked with them through the avenues of the majestic edifice, and even now, though their address is ended, 'so charming is their voice, that I can think them still speaking—still stand fixed to hear.' These words are the words of eternal life. And the intercourse with these priests of the temple, and with their holy Master, the God of their homage, appeared but the anticipation of that intellectual and spiritual happiness, which shall constitute so much of our felicity in a future state. I submit to the reader the completion of the labour of many years, with deference, yet with satisfaction and pleasure; and I rejoice that it has pleased God to grant me the desire and the patience to accom-

plish a work, which should be useful to the church and to the world."

Most sincerely do we congratulate the author on the completion of his laborious undertaking, and sympathize with him in the anticipated success of his interesting and valuable work. And we take our leave, recommending it to the serious study of all the lovers of biblical literature.\*

*Sermons on various Subjects, by the late Rev. John Hyatt, one of the stated Ministers of Tottenham Court Chapel, and the Tabernacle, London. To which is prefixed a Memoir of the Author, by the Rev. John Morison.*—London: Westley and Davis. 8vo. 1826. 10s. 6d.

A VOLUME of posthumous sermons often appears before the public under very serious disadvantages. Perhaps the author was little accustomed to prepare for the press; perhaps he left no sermons in a state fit for publication; perhaps his friends have placed him in a situation from which he would himself have shrunk; and, perhaps, from many discourses left in much the same state of preparation, they have not selected the best, or those on which the author would have been disposed to rest his claims to public attention. On all these accounts

such volumes demand to be treated with great tenderness by the professed censors of the public press.

As far as the reading population of the country is concerned, we do not know that great loss would have been sustained had many posthumous productions never seen the light. They rarely attain any extensive circulation, and contribute to clog the market with a commodity already very abundant, and which, like every other article of produce, when the supply exceeds the demand, is greatly reduced in value.

But there is a class of persons on whose account we cannot regret the publication of such works. To them they may contain the "*primitiæ et ultima*," the early and last efforts of one, to whom, through eternity, they will feel the deepest obligations. When the voice which once roused, and warned, and cheered, and animated, can be heard no more, it must be delightful to possess a record, however frail and imperfect, of the sentiments to which it often gave utterance. Perhaps the volume contains the sermons which conveyed the first elements of immortal life to some reader, to whom it becomes, a second time, like life from the dead. Perhaps it records the train of thought and reasoning, which, by the mighty workings of the divine Spirit, demolished the pride of his understanding and the enmity of his heart. It may be found to contain that balm which healed the heart broken with cares and sorrows, the remembrance of which is peculiarly sweet long after the hand which applied it has mouldered in the dust. When the friend, the pastor, and the father are no more, to possess a memorial less perishable and more valuable than the semblance of his mortal countenance, the picture and the image of his

\* Since we finished the above, it has occurred to our recollection, that an exceedingly useful course of *Lectures on the several Dispensations of Revealed Religion*, was published some time ago by the Rev. W. Roay, of Manchester. The volume is one of great worth, and though well known in the pastoral circle of that excellent and truly venerable man, its general circulation is by no means equal to its merits. It is an 8vo. volume of three or four hundred pages, and well adapted to the object mentioned in our reference to this subject, as a popular and interesting work.

soul will ever be highly valued by all who enjoyed the benefit of his earthly labours, or the delights of his friendship.

The volume before us does not stand in need of any apology on the grounds first mentioned; and if an extensive circle of friends, and a numerous body of strongly-attached spiritual disciples, furnish any reason for such a publication, the productions of few deceased individuals are likely to be so well or so extensively received as the sermons of John Hyatt.

But the discourses of Mr. Hyatt will be found interesting not to his own friends and congregation only. There are two points of view in which they demand, and will be found worthy of, more general consideration. As the production of a self-educated public teacher, and as a specimen of the style of preaching which produced and supported a large measure of popularity in the metropolis, and was the means of important good to many souls, they must be considered as very interesting.

It is unnecessary in this place to state our views of the necessity and importance of learning to the Christian minister. He who despises or neglects it, must either be destitute of it, and thus induced to cover his own defects, or if possessed of it, must have contracted a sentiment the most injurious and fanatical. But it cannot be denied, that the most profound learning will not of itself qualify for the office of the ministry, or supply the place of natural powers. In not a few instances the most important literary advantages have been thrown away. Information has been acquired, taste has been cultivated, the reasoning faculty has been strengthened; while in the same proportion there has been a diminution of energy, fervour, love to the souls of men, and all

that constitutes "aptness to teach," and power to interest. We stop not to inquire into the causes of such failures. We are satisfied that they are to be found in the individuals themselves, or in the process of cultivation through which they have passed, not in the thing itself.

On the other hand, cases have occurred in which, under almost every possible disadvantage of education and early training, the individual has risen to eminence as a minister of Christ. The very consciousness of deficiency, has excited the most intense desire to overcome it; and the glory of surmounting obstacles, which are generally deemed insurmountable, has produced success. Good natural sense, facility of expression, and energy of mind, constitute the primary elements of popular eloquence. Learning cannot produce these qualities; where they exist it will regulate and direct them; but where they are not, or exist only in an inferior degree, it will not do much to supply their place. Literature may produce a Porson, but never could produce a Whitefield.

Mr. Hyatt furnishes an illustration strictly in point. His early advantages were very limited; and beyond an acquaintance with English literature and theology, we believe he never carried his thoughts. Possessed of a strong masculine understanding, great fervour of soul, and considerable readiness in speaking, he laboured with exemplary diligence in the study of the word of God, and in the preparation of his discourses, to compensate for the lack of acquirements which, when he entered on the ministry, were beyond his reach. Hence he arrived at an extensive knowledge of the Scriptures, and obtained sound and consistent views of the great scheme of revealed truth. His

discourses were the result of diligent and most laborious preparation. He was no extempore preacher; for the week evenings, as well as for the Lord's day, he prepared and committed his discourses to writing. Of these, the volume before us furnishes us with specimens. By such discourses he commanded the attention of thousands, and retained his popularity to the last. His style was plain, energetic, and pointed, containing no attempt at ornament or display. His addresses to the conscience were peculiarly faithful and pungent, so that frequently those who "came to laugh, remained to pray." No doubt could be entertained by any of his hearers that the preacher was deeply in earnest, and this we have little doubt was the secret of the great popularity which he enjoyed.

We cannot, however, conceal that the want of early advantages, and of a habit of severe thought, appears in Mr. Hyatt's sermons. The sentences are frequently clumsily formed; and there is often a great want of consecutiveness in the reasoning. It is difficult to perceive the connexion of the various thoughts; and while we acknowledge all to be good, we cannot always admire their appropriateness. Perhaps Mr. Hyatt knew that his forte was declamation, not argument; and therefore he studied to strike and confound, rather than to force conviction by long processes of reasoning. His mind was powerful, but not cultivated; ardent rather than original. It is not surprising that occasional faults and deficiencies should appear; but rather wonderful that, in all the circumstances of the case, so much justice should have been done to the word of God, and so much substantial excellence in preaching it arrived at. Take him all in all, John Hyatt was no ordinary man;

his name will long be remembered on earth, and enjoy, we doubt not, an imperishable glory in heaven.

We have dwelt so long on the general character of these sermons, as scarcely to leave ourselves sufficient room for quotations, by which our readers may be enabled to judge for themselves. But as we are persuaded the volume will have an extensive circulation, we the less regret it. The biographical memoir, by Mr. Morison, does him great credit. It is written with his characteristic warmth of feeling and good sense; and considering the scantiness of his materials, we are surprised he has made so much of them. As an account of Mr. Hyatt had previously appeared in the *Evangelical Magazine*, we presume the body of our readers must be already acquainted with an outline of his history, so as to preclude the necessity of our detailing it. But as a specimen of the manner in which Mr. Morison has performed his task, and as a corroboration of some of our own views, we shall extract the whole of the chapter in which he describes Mr. Hyatt's history, from his conversion to his entrance into the ministry.

"At the early age of twenty, Mr. Hyatt entered upon married life, and never found reason to regret the important step. Where natural affection and religious principle alike operate in cementing human hearts, the result must be happy. It was so in the present instance. No sordid interests were here permitted to check the feelings of the heart; and thirty-nine years of conjugal felicity abundantly proved that the union had been formed under the most favourable auspices.

"Immediately after marriage, Mr. Hyatt became a member of the same christian church with his beloved wife, and devoted all his energies to the benefit of the community. From principle a Dissenter, he was anxious to advance the best interests of the denomination. Such was the restless activity of his mind, that with him it was impossible to remain at ease while any thing of importance could be accomplished

for the good of his fellow-creatures. His conversion was accompanied with the liveliest feelings of obligation and gratitude; and the honour of his Lord, and the salvation of sinners, lay very near his heart. It so happened, also, that Sherborne and its vicinity were sunk in a spirit of general apathy. An ordinary mind might have been disheartened by the existing state of things. But Mr. Hyatt's was not an ordinary mind. The death-like stillness by which he was surrounded only tended to awaken the energies of his character. Looking around him on the church and on the world, he saw much to deplore. Nor could he be restrained within ordinary limits. He was determined to attempt something for the good of his fellow-creatures. In the religious community to which he had united himself, he found but few kindred spirits. The majority of the members were advanced in years, and were unreasonably suspicious of any thing like the display of christian zeal. Happily for him, however, he lived to witness a pleasing revolution in Sherborne, both in the Church of England, and amongst Dissenters.

"About this time Mr. Hyatt was thrown into the society of one of Mr. Wesley's preachers, a worthy man, but a determined Arminian. They cherished towards each other feelings of sincere friendship, but did not by any means harmonize in their theological sentiments. Often did they discuss the five points with all the zeal of regular partizans. And although now and then strange fire mingled in their contests, yet the result was upon the whole beneficial. Both were led to examine their respective theories; and the subject of this memoir obtained full conviction, that the doctrines usually known by the name of Calvinism, are in palpable accordance with the word of God. In order fully to satisfy his mind, he read the ablest defences of the two opposing systems, and tried each of their arguments by the infallible standard, embracing only that which he conceived to accord with the dictates of that Spirit, whose office it is to lead into all truth.

"It is more than probable that the unhesitating tone of Mr. Hyatt's Calvinism, was the product of his early and laborious investigations. In searching after truth, he found Elisha Cole's Essay on Divine Sovereignty of the utmost service; and was ever after in the habit of recommending it to perplexed inquirers, as a work of deep piety and conclusive reasoning.

"Nor was a sound acquaintance with theology the only fruit of Mr. Hyatt's intimacy with his Wesleyan friend. It was also connected, in the providence of God, with his first efforts to proclaim 'the unsearchable riches of Christ.' Having repaired to a neighbouring village, with the

full expectation of hearing his Arminian friend, he was not a little disappointed to find, that, though the people were assembled, he had not arrived. After all hope of his appearance vanished, the good old farmer, in whose house the auditory were convened, addressed himself to Mr. Hyatt, and earnestly entreated him to speak a word to the people. He felt that such an imperious call could not be refused, and, though greatly agitated, stood up and spoke with zeal and piety, from the words of the Prophet—'Say ye to the righteous, it shall be well with him; but woe to the wicked,' &c. Such was the effect of this unstudied discourse upon the mind of the farmer, that, without consulting the trembling preacher, he gave out, at the close of the service, that the people assembled might expect to hear Mr. Hyatt again on the following Sabbath evening. He knew not how to contravene an announcement made so peremptorily. Indeed, he was so much surprised as to be incapable of saying any thing on the occasion. The thought, however, of having to appear before the public after a regular advertisement, was in the highest degree formidable. Sometimes he resolved to repair to the post of duty, and sometimes he determined to remain at home. He was in a strait betwixt two—anxious to preach Christ to the people, yet fearful lest he should injure the good cause. At last, amidst many misgivings, he set out for the village, and made his appearance in his rustic auditory. His message was received with apparent interest and gratitude, and his distressing apprehensions as to his aptness to teach were in some measure relieved.

"From this period, 1794, may be dated the commencement of Mr. Hyatt's career as a preacher. He had from the time of his conversion been anxious to do good to his fellow-creatures; but it was not till then that he felt sufficient encouragement to engage as an occasional itinerant preacher in the villages around his native town. For more than two years he held himself in readiness to expound the word of God, in a plain way, wherever his aid was solicited. Many conflicting opinions were entertained as to the propriety of his conduct. Some thought he acted rightly, and others were disposed to censure him. But his fame continued to spread, and not a few instances of good arose from his ministry. Had his pastor taken him by the hand at this time, and directed his reading, it might have been of the utmost service to him. Instead of this, however, he was excited to considerable displeasure at the idea of lay preaching, and made use of some expressions very offensive and unkind. If Mr. Hyatt is at all to be censured for this part of his history, it is because he did not display more zeal in obtaining a suitable

measure of instruction. On the other hand, it must be borne in mind, that ministers were, at the period in question, exceedingly jealous of any thing like an invasion of their peculiar province. The feeling in itself was doubtless correct; but the mode in which it was often exercised was unscriptural and injurious. The native independence of Mr. Hyatt's mind would not allow him to stoop to any thing mean, and this doubtless, with other things, deprived him of that clerical assistance which he might otherwise have enjoyed.

"Amidst all his disadvantages, however, his 'profiting appeared unto all men.' By the diligent study of the Scriptures, as well as by daily attention to the writings of the old English divines, he became, even while in business, 'a scribe well instructed in the mysteries of the kingdom.' So acceptable were his labours, that he was invited to settle at more places than one. Mr. Hyatt, in fact, was one of the few men whose natural talents raise them superior to most of the inconveniences attendant upon a defective education, and which elevate them to more even than the rank of many who have been well and regularly instructed. Such men as Andrew Fuller and John Hyatt are not to be judged of by the rules which apply to ordinary minds. The natural acuteness of the one, and the dauntless energy of the other, were of more value than many teachers."—pp. xli—xlvi.

The discourses are nineteen in number, and embrace a considerable variety of subjects. They are both doctrinal and practical. The first sermon, on the Duty of Secret Prayer, we think very excellent. It had been prepared for the press by the author himself, and shows, in comparison with some of the others, the difference between productions, revised and corrected by the writer, and those which were never intended to meet any eye but his own. Still, even those sermons, which were prepared only to be preached, are very creditable indeed to Mr. Hyatt's private preparation, and his powers of composition. The discourse on the "Last Day," from 1 Cor. iii. 13. "The day shall declare it," contains many striking passages, and must have produced, in the delivery, a powerful impression on the audience. Speaking

of some things, in reference to mankind, which the day will declare, he says,

"The carnal and corrupt motives by which many were induced to make a profession of religion, will be declared at the last day, to their confusion. 'We cannot judge of men's motives by their actions,' these are not subject to our inspection; hence we give many credit for their sincerity, on the ground of their actions. Many a Jehu, and Judas, and Demas, has been nursed in the bosom of the christian church. Instances, indeed, sometimes occur, which prove the base hypocrisy of men, but thousands pass out of the world without having been suspected. To purchase fame, or to gain pecuniary advantage, many have erected almshouses, and places of religious worship, and occupied important stations in the sanctuary, whose motives the final day will fully declare. Many who entered the christian ministry from carnal and haughty motives, will be exposed at the last day. Some to display their talents and gain applause. Some to obtain a maintenance, and live in luxury and indolence, but all being destitute of those motives, which should be possessed by every one engaging in so momentous and important a work, will be confounded by the disclosures of the final day. Many persons who joined christian societies, to gain connection in business, or to deceive their parents and relations, upon whom they were dependent, or whose property they wished to inherit, will be exposed at the last day. Many who lived in the habit of secret sin, under the cloak of a religious profession, will then be exposed. Secret sots, and swindlers, and fornicators, and adulterers, who extol the preaching of high doctrine, will then be covered with shame and confusion, and be assigned a portion with Judas.

"The ends which mankind proposed in pleading the cause of public institutions—advocating Missionary and Bible Societies—Charity Schools, and other important institutions, 'the day will declare.' It will then be known, whether these exertions were made from vanity, and the love of fame, or from pure love to the souls of men, and sincere concern to glorify God. Whether our religious exercises were made the ground of our hope, or sprang from faith in the atonement of Christ—the final day will declare.

"Every man's work shall be tried.' Ah, how much 'wood, and hay, and stubble,' will be exposed at that solemn period! Even Christians themselves, will be ashamed of many things, for which they were applauded by mankind, when they shall perceive the motives by which they were influenced, in the light of 'the

last day.' The truth of grace in some whose imperfections, and grievous falls, created much suspicion in the minds of Christians, as to their real character, 'the day will declare.' Some for whose salvation few could cherish hope, will be found amongst the friends of the Saviour, and some of whose salvation few were disposed to doubt, will be found amongst his enemies. The truth or the falsehood of our individual profession of discipleship to Christ, will then be declared. My motive in preaching the Gospel, the motive of every subordinate officer in the christian church, and of all who profess the Gospel, will be publicly declared at the last day; and wo, wo, wo to us, if our motives are not found to be genuine, such as will endure the scrutiny of the Almighty, the Omniscient Judge. Let hypocrites, who wrap themselves in the cloak of office, or of profession, remember, that the day shall disclose their aggravated guilt."—pp. 182—185.

The conclusion also is good, and with it we shall close our remarks and commendation of the volume.

"If many who refrain from gross sins, and appear amongst religious characters, will be condemned at the last day, what can you who are bold in crime, and during in iniquity, reasonably expect? Your character and doom is described by the Apostle, who declares, 'that men's sins are open before hand, going before to judgment.' How many aggravated sins are gone before some of our hearers! and if grace prevent not, they will witness against you at the judgment-day. Eventful meeting, most awful, most terrifying in its consequences. Now consider this, ye that forget God, least he tear you in pieces, and there be none to deliver. 'Seek ye the Lord while he may be found; call ye upon him while he is near.' There is yet hope concerning you. Deeply as you have plunged yourselves in crime—far as you have proceeded in iniquity, the mercy of the Lord can save you; and in accents more sweet than angels use, the Almighty addresses you, saying, 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will receive him graciously, and love him freely.'

"What effect this discourse will produce upon those who have heard it, in regulating their opinions, and desires, and pursuits, we know not. Whether it will prove useful to the souls of any, or appear to witness against against them at the last day, we know not. What opinions some may form respecting the object which the preacher had in view, in delivering such a discourse, we know not. Nor as to this,

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have we any anxiety; but one thing we do know, and concerning which we have no doubt, that the day will declare it. That its declarations may prove a source of joy to you all, is our most sincere and ardent desire. Amen."—pp. 108, 109.

*An Essay on Craniology, being the Substance of a Paper submitted to the Leeds Philosophic and Literary Society. By Richard Winter-Hamilton, one of its Vice-Presidents.*—London: Hurst and Co. pp. 104. 3s. 6d.

CRANIOLOGY is a subject, on which, of late, many grave reviewers have provided ample materials for determining whether it shall be considered as entitled to the dignity of a science, or be numbered with the mysteries of empiricism and folly. We frankly confess, that it has always appeared to us, when disposed to think on the matter, to be as worthless as it is baseless and unphilosophical, and to be fitted only for a winter evening's amusement. It is chiefly supported by a few lucky coincidences; and has not a thousandth part of the plausibility and seeming array of imposing fact in its favour, which may be pleaded on behalf of astrology and Francis Moore! This age has been called, "the age of reason;" and the liberals and the sceptics boast of the march of intellect, and the progress of inquiry. It might rather be designated, *the age of quackery!* The gullible powers of the community are every where largely drawn upon; and prompt payment is obtained by those who have the *quantum sufficit* of modest assurance for the purpose. A large proportion of the adventurers has been imported from that region of speculation where hard names are so abundant, and princes and philosophers are so poor; and hither, therefore, come the Germanic tribes, Doctors of all orders, and connoisseurs and amateurs,

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and professors of all imaginable varieties, to enlighten, and astonish, and bamboozle the wonder-loving family of John Bull! Such is the genealogy of craniology; and as long as those who have skulls, are not destitute of money, so long will lecturers, and advocates, and journalists, and bust-makers, find it convenient to gratify their *corective* propensities!

Few errors can succeed without some admixture of truth; and few nostrums are made up of substances altogether "rank and gross in nature." It might therefore be expected that a few insulated cases, established by evidence, would now and then find their way into general notoriety, and be considered, by the admirers of short reasonings and hasty inductions, as decisive demonstrations on the subject. Nothing can be more certain than the fact, that undefinable sympathies, and almost instinctive feelings, lead all mankind to certain *general* impressions, when they behold countenances beaming with intelligence, and expressive of mental superiority. The frontal expansion, surmounting the windows through which "the soul looks out" on the world, naturally strikes the beholder; and its formation, and outline, and character, become marked objects of attention. The immoveable parts of the face may generally be considered as indicative of *capability*; and the flexible and varying features as expressive of habitual *disposition*. But these are parts of *physiognomy*; and as far as the prominent *cranial* expression, in outline or appearance, can be blended with the physiognomical indications, so far craniology may be *in the way* of attaining ultimately to the dignity and certainty of science. But this is immensely different from the entire hypothesis of the school of Gall and Spurzheim. The doctrine of

*bumps*, by which that hypothesis is marked, and the minute partitioning of the *capital* territory into more than thirty distinct sections, may be truly said to exhibit *prima facie* evidence of presumption and inanity!

It cannot be expected that we should enter into the discussion of this useless subject. The ingenious author of the pamphlet before us has produced an admirable *jeu d'esprit*, and well employed the light forces of ridicule and humour on the snbject. His imagination is vivid; his argument is at times powerful and irresistible; and his wit is sparkling and buoyant, but all the while in good keeping. Occasionally, indeed, he frisks and capers in such a flourishing and curvetting style, that a phlegmatic observer might fear he would be *thrown off*; but he contrives to *keep on* to the end: and we can assure those of our readers who admire feats of this nature, that they will be highly amused and delighted with the exhibition. We give the conclusion as a specimen of the performance.

"I would sum up with as much indulgence as the case will allow; and really do think that Craniology will deserve respectful attention when it can exhibit one fact for its basis, one plausibility for its recommendation, one application for its use:—but not fill them! If my faculties be developed or not, if they be various or not, all of which I am conscious determine me against this system. My *order* revolts at a confusion of genera and species and substances, such as it involves. My *locality* rejects an area so pitiful, refuses to 'prate of such a where-about,' and seeks a limitless space. My *comparison* pronounces a theory like this unworthy to be weighed against the standard systems of human philosophy. My *causality* demands premises and reasons, as well as conclusions. I trust I have too much wit to be overawed by such shallow pretence, and I am sure I have too much *ideality* to be reconciled to such debasing materialism. My *cautiousness* renders me suspicious of the thousand and one tales of modern discovery. My *benevolence* holds me back from giving a sanction to that prying inquisitorial surveillance, which, if it were general, would taint all the sources

of confidence and good will. *Veneration* teaches me to adore the Great First Cause not only as a Potter having power over his clay, but as the Father of Spirits. *Hope* cheers me that the silly bubble will speedily burst. My *conscientiousness* yields me the testimony that in scouting such charlatanism, I am subserving the cause of truth and virtue. My *pride* I own disdains affinity with the brutal herd. My *decision* confirms my purpose, however fashion may sipper its favour upon this conceit, and gaping credulity devour it. My *love of approbation* assures me that I shall gain the applause of many, for an honest effort against a dangerous folly. My *adhesiveness* shall still grapple me to my friends, whether their heads be circular, projected on a plane or tapering to a cone, small or large, elevated or oblong. Nay, my *Love of Offspring* is so passionately intense, that I will not, I cannot, be a party in transmitting such a distorted mischievous fable to posterity!"—pp. 100—102.

The postscript contains information as well as amusement. From this it appears that *Craniology* is not a new thing under the sun. A collection of tracts, published in 1500, by a Petrus De Montagana, at Venice, has in it a tract with the following title. "Incipit fasciculus medicinæ compositus per excellentissimum ar-

tis ac Medicinæ Doctorem, Dominum Joannem De Retham. Alamanum; tractans de anathomia et diversis infirmitatibus corporis humani." The ancient German speaks of the *cellula imaginativa*, *cellula communis sensus*, *cellula memorativa*, &c. &c. This is a curious discovery, though it does not disprove the claim of the modern Germans to the honour of inventing the system, unless it can be shown that they were acquainted with this collection of tracts. Our chief objections to the entire theory are founded on its tendencies to materialism, its cherishing the spirit of impertinent curiosity, its fostering pride and self-complacency in some, and leading others to a diminished sense of responsibility, if they should conveniently find out that their physical propensities were criminal. It is a study which honours neither the head nor the heart. It explains no mental phenomena, it strengthens no moral principles, and is conducive only to levity, vanity, and presumption.

LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

SCHLEUSNER'S LEXICON TO THE NEW TESTAMENT: Abridged by John Carey, LL. D., &c. yet containing all the Explanations and Scriptural References of the Original. 14s. Holdsworth.—This is a very excellent and careful reprint of so much of Schleusner's invaluable work as relates to the New Testament. It contains references to all the passages in which each word is used; and though it omits all the author's classical illustrations, as well as the citations from the Septuagint, it will be found fully adequate to the interpretation of the Greek of the New Testament. Those who have been in the habit of using Schleusner's larger work, must often have felt it irksome to toil through the lengthened explanations and references, by which he is led to the author's

opinion; and would, in most cases, be happy to reach the results of many elaborate investigations by a shorter process. We apprehend the present work will subserve all the purposes which younger students, and ordinary expounders of the New Testament wish to attain. The fidelity and judgment of Schleusner may, in almost every case, be implicitly followed, and his interpretations adopted with confidence. We therefore consider this abridgment as calculated to answer nearly all the purposes of the larger work. It is well executed, both as to editorship, and typography, being incomparably superior to the continental editions of Schleusner. The editor should have preserved the Greek accents, which are contained in all the foreign editions we have seen.

We hope they will be included should a second edition come forth. There are a few errors which require correction. For the Biblical student it would also be an additional advantage, to admit all the references to the Greek of the Septuagint. The use of that version by the New Testament authors, seems to render this essential to the completeness of a lexicon from the writings of those authors. We earnestly recommend this abridgment to the attention of Biblical scholars. It will save them much trouble in consulting the learned Schleusner, and enable many to avail themselves of his assistance, who cannot afford to purchase the complete work.

THE HISTORY OF THE CHURCH OF CHRIST, PREVIOUS TO THE REFORMATION; consisting chiefly of Sketches of the Lives, and Extracts from the Writings of Christians, during the early and middle ages. Vol. I. Containing the First, Second, and Third Centuries. London: printed for the Religious Tract Society. 1826. pp. 384. Price 4s.—We feel the more disposed to notice this work, from the circumstances which occurred upon its first announcement, united with that of our having met with nothing in its pages calculated to give offence to our dissenting predilections. The passages which, in the original, excited in our minds no small degree of disgust, have been expunged. We have no doubt but that the editor, who, we understand, is a churchman, has performed his office with a conscientious regard to the feelings of his non-conforming brethren; and we have no difficulty in recommending the result of his labours, as the very best compendium of ecclesiastical history, so far as it has yet proceeded, with which we are acquainted. Perhaps, however, some of its readers will think that, as the name of Milner does not appear, some further improvement of the style might have been attempted, especially as a dash of the pen, or the transposition, or change, of a single word or phrase, would, in many cases, have accomplished this object. We apprehend too, that there are a few passages remaining which would have been struck out by some highly respectable persons, whose theological views in general agree with those of the original author. We allude here particularly to the account of the Apostle John and Cerinthus, which may be found at page 88. While the correctness of the story itself will be regarded as extremely

doubtful, the principle deduced from it, carried out, as it here is, will be deemed neither compatible with the necessary intercourse of society, nor at all calculated to subserve the interests of real religion. We are aware, however, and we think it right to state our opinion, that the friends of serious piety, are not in the present day much in danger of erring by a too rigid separation from the world, or from heterodox professors of Christianity. Their danger is of an opposite description.

At page 365 there is a passage which has a good deal the appearance of inculcating the exploded doctrine of passive obedience and non resistance. The admirers of Bishop Hoadley's works will contend that the calm resignation of the primitive Christian martyrs had no particular reference to the 13th chapter of Paul's Epistle to the Romans; and that the meaning which Milner would attach to the passage, when taken in its connexion, is really a perversion, rather than its "plain and literal sense."

Again, at page 180, we have the following passage:—

"One may hence infer, that discipline was as yet administered with much strictness in the churches; and that purity of doctrine, as well as of life and manners, were looked on as of high importance; insomuch, that some were inclined to a degree of rigour incompatible with the Gospel, which promises full and free forgiveness to every returning sinner, without limitation or exception. Such inferences concerning the manners and spirit of the Christians at that time, seems obvious and natural. The present state of church-discipline, among all denominations of Christians in England, would undoubtedly suggest very different reflections."

This passage, to say the least of it, betrays a want of information as to the state of church-discipline in some Christian communities, with which the writer might very easily have made himself acquainted. We could scarcely expect that the editor would strike out or exchange such words as *see*, *primate*, &c., though they have certainly no Scripture authority, and evidently no very appropriate application, in the sense in which they are now used, to the state of Christianity in the first, second, and third centuries.

We are really sorry that we have felt ourselves obliged to make these remarks, because this abridgment of Milner's Church History, with a little more pruning, would have filled up an important

chasm in the list of books adapted for a juvenile Christian library. As it is, however, with a slight degree of discrimination, we think it may be of considerable use to those persons who wish, at a small expense, to make themselves acquainted with the earlier part of ecclesiastical history under the Christian dispensation. The work is very neatly printed, and contains a great deal of reading for the price at which it is sold.

A COMPENDIOUS INTRODUCTION TO THE STUDY OF THE BIBLE. *By Thomas Hartwell Horne, M. A. Illustrated with Maps and other Engravings. Being an Analysis of "An Introduction to the Critical Study and Knowledge of the Holy Scriptures," in four volumes, by the same Author. London: Cadell. 12mo. 1827. 9s.*—We hope to be able, in our next Number, to notice this work in connexion with Mr. Carpenter's Popular Introduction to the Scriptures. In the mean time, we cannot but regret to observe the respectable authors of the two books engaging in a quarrel, which we think ought, if possible, to have been avoided.

SPECIMENS OF SACRED AND SERIOUS POETRY, from Chaucer to the present day; including Grahame's Sabbath and other Poems, and Blair's Grave. *With Biographical Notices, and Critical Remarks. By John Johnstone. Edinburgh: Oliver and Boyd. London: Whittaker. 24mo. 1827. 5s. 6d.*—This is a neatly printed and well arranged little volume. The selection is very judiciously made. The Sabbath, by Grahame, has long been one of our favourite poems, and must now be well known to all the lovers of sacred poetry on both sides the Tweed. Its moral as well as poetical beauties are very great. The other pieces, though not all so decidedly religious, are yet grave in their character and tendency. The biographical notices are short, but generally correct. We cordially recommend the little volume to our readers.

OUTLINES OF SERMONS, or the Lay Preacher's Companion. Adapted also for Family Reading, or Village Congregations. *By R. Kemp, Staplehurst, Kent. Canterbury. 12mo. 1826. 5s.*—The sentiments contained in these discourses, as far as we have observed, are evangelical. We are not partial to skeletons and plans of sermons for the assistance of others. We think those who cannot

preach without this species of assistance, had better not preach at all. And whether the world would have sustained any great loss had there been less lay preaching, is a question worthy of a graver and more extended consideration than we can now give to it. We wish also that writers of sermons would use either prose or poetry in their productions, that we might know what kind of criticism to apply to them. The perpetual interlarding of hymns and poetical scraps, of all kinds and dimensions, in discourses, whether from the pulpit or the press, is a sin both against good taste and Christian simplicity. A few appropriate lines, well and sparingly introduced, have a good effect. But the perpetual occurrence of poetry in preaching, and especially village preaching, is very nauseous and unsuitable. We hope Mr. Kemp's next production will contain more of his own prose, and less of his neighbours' poetry.

A CATALOGUE OF ENGLISH THEOLOGY AND ECCLESIASTICAL HISTORY: including many scarce and uncommon works, with a very extensive Collection of Sermons. *By Howell and Stewart, 285, Holborn. London: 8vo. 1827.*—Booksellers' Catalogues are now frequently very interesting volumes. They illustrate the progress of the public mind, and the state of public taste. They often bring into view some of the rare, and forgotten, and almost unknown productions of former ages. They illustrate the various departments of bibliography, biography, and history, and thus assist the researches and inquiries of all descriptions of the reading and literary community. "The Oriental and Biblical Catalogue," for 1826, of Messrs. Howell and Stewart, and the one now before us, are peculiarly deserving of the attention of our readers. They are exceedingly well arranged, and contain many very valuable articles, as well as some interesting notices of the books introduced.

HISTORICAL SUMMARY OF FACTS attending the Conversion of his Highness the Prince of Salm-Salm from the Roman Catholic Religion to the Christian Evangelical Worship of the Confession of Augsburg, on May 7, 1826. *With an Appendix, containing the motives which induced that change of Communion. Translated from the Original by the Rev. W. A. Evanson, A.M. London: Seeley, 1827. 8vo. 2s. 6d.*—Most of our readers must have heard something of the con-

version of the Prince of Salm-Salm, through the medium of the newspapers. We are glad to obtain an authentic account of it, drawn up under the direction of the illustrious personage himself. The document is deficient in explicitness on the doctrinal sentiments of the Prince, and we fear that they are not quite distinct: still there is so much discussion and perseverance about him, and so little appearance of being influenced by secular motives, that we are encouraged to hope the best. He is evidently very little indebted to his wife, or the Protestant clergy, for the step which he has taken; and his being ordered to leave the French territory, on the fact of his conversion being reported, speaks volumes for the state of toleration in that country. We trust this fact, with many others that are now occurring, will continue to promote an unslumbering attention to the principles and spirit of popery. We are much obliged to Mr. Evanson for furnishing the English translation of this pamphlet, which would not otherwise have been much known in this country.

**THE CHRISTIAN AND CIVIC ECONOMY OF LARGE TOWNS.** By Thomas Chalmers, D.D. Professor of Moral Philosophy in the University of St. Andrews. London: Whittaker. Vol. III. 1826. 8vo. 9s.

**PAROCHIAL SERMONS.** By the Rev. Charles Bradley, Vicar of Glasbury, Brecknockshire. London: Hamilton, Adams, and Co. 1827. 8vo. 10s. 6d.—Mr. Bradley is well known as the author of several very acceptable and useful volumes of sermons. We are disposed to think the present volume will not diminish, but increase his celebrity in this important department. His former productions may have displayed more depth of argument, and greater elaborateness of discussion; but the simplicity of gospel statement, and fidelity of ministerial address displayed in the present discourses, will bear a comparison either with his own, or the sermons of any modern divine. The discourses are twenty-two in number, and embrace a considerable variety of very important subjects. On a few topics, we should have preferred a somewhat different mode of placing them before the reader's mind; but there is, on the whole, so much to gratify and benefit, and so little that is objectionable, that we should

be sorry to make a single remark that might appear invidious or censorious.

#### PREPARING FOR PUBLICATION.

"Death on the Pale Horse," by the Rev. John Bruce, will be ready for publication on the 1st of March. The Author regrets that it should have been delayed by an unforeseen occurrence. The engravings and plate which were duly forwarded by the Edinburgh mail, never reached the publishers, and they have been obliged to wait the execution of a new plate.—The author of "London in the Olden Time" is engaged on a second volume, comprising Tales, illustrative of the manners, habits, and superstitions of its inhabitants from the 12th to the 16th century; in which the form and proceedings of taking sanctuary, and the superstitions relating to talismans and astrology will be exhibited; together with sketches of Sir Johan Froissart, Geoffry Chaucer, Dame Juliana Berner, and others: the work will appear early in the spring.—The Rev. David M'Nicoll is preparing for publication, "An Argument for the Bible, drawn from the Character and Harmony of its subjects." It may be expected early in February: to form a duodecimo volume.—Theology; or an Attempt towards a consistent View of the whole Counsel of God. With a Preliminary Essay on the Practicability and Importance of this Attainment. By the Rev. J. H. Hinton, A.M. of Reading.—A Reply to the Accusations of Piracy and Plagiarism exhibited against the Author, in the January Number of the Christian Remembrancer, in a Review of "Horne and Carpenter's Introductions to the Study of the Holy Scriptures." This pamphlet will contain some curious information on the art and mystery of book-making, as exemplified in the Rev. T. H. Horne's Critical Introduction to the Study of the Scriptures. By William Carpenter. The author regrets that it should be found necessary to defend himself against the disingenuous attacks of Mr. Horne, by the adoption of such a course as the one now proposed, but a regard to his moral, as well as his literary character, renders it imperative upon him to do so.—A new and revised edition, in monthly parts, price 6s. or in weekly numbers at 1s. each, of Taylor's Calmet's Dictionary of the Bible. 4to.—A Poem on Idolatry, in four cantos, by the Rev. Wm. Swan, Missionary, and Author of the Memoir of Mrs. Patterson.—A new Poem, from the pen of Bernard Barton, to be entitled "The Widows Tale," and founded on the melancholy loss of the five Wesleyan Missionaries, in the mail boat, off the island of Antigua, will shortly be published.

## RELIGIOUS INTELLIGENCE.

## IRISH EDUCATION INQUIRY.

The second and third Reports of the Commissioners of the Irish Education Inquiry have just reached us; but the Appendices of these Reports have not yet been published. We shall furnish the reader with a brief outline of their contents.

In the second Report, the Commissioners proceed to lay before the King an abstract of the returns obtained in 1824, from the Protestant and Roman Catholic Clergy in Ireland, of the State of Education in their respective parishes.

They observe, at the commencement, that although the information was derived from independent sources, yet in the returns to their circular formulary, fewer disagreements have occurred than might reasonably be expected. It will be remembered, as the Commissioners remark, that these returns were verified on oath. The returns from the Presbyterian Ministers are incomplete, the Presbyterian Congregations not being determined by parochial boundaries.

The total number of Schools in Ireland they estimate at 11,823, viz. :—

|                     |        |
|---------------------|--------|
| Ulster . . . . .    | 3,449  |
| Leinster . . . . .  | 3,492  |
| Munster . . . . .   | 3,359  |
| Connaught . . . . . | 1,523  |
|                     | <hr/>  |
|                     | 11,823 |

The Masters and Mistresses of the Schools appear to be 12,530. Of these teachers there were—

|                      |        |
|----------------------|--------|
| Protestant . . . . . | 3,098  |
| Dissenters . . . . . | 1,058  |
| Catholics . . . . .  | 8,300  |
| Doubtful . . . . .   | 74     |
|                      | <hr/>  |
|                      | 12,530 |

The Report then proceeds to state the provincial distribution of these Teachers:

|                     | Protestants. | Dissenters. | Catholics. |
|---------------------|--------------|-------------|------------|
| Ulster . . . . .    | 1,093        | 938         | 1,482      |
| Leinster . . . . .  | 1,128        | 65          | 2,611      |
| Munster . . . . .   | 597          | 45          | 2,913      |
| Connaught . . . . . | 280          | 10          | 1,293      |
|                     | <hr/>        | <hr/>       | <hr/>      |
|                     | 3,098        | 1,058       | 8,299      |

We have not thought it worth while to devote an exclusive column to the 47 Non-descripts, or those persons whose religion is not stated.

The reader cannot fail to remark, that, by these tables, it appears that the Catholic Teachers are just double the number of the Teachers of all the other denominations in

Ireland; and, what has struck us as rather singular, that in the province of Ulster, where the bulk of the protestant and dissenting population reside, the Catholic Teachers are greater than the Protestants by nearly 400, and than the Dissenters by more than 500.

The total number of children in the Schools, taken on an average of three months, was, according to the Protestant Return in Autumn 1824, 560,549, viz. :—

|                     |         |
|---------------------|---------|
| Ulster . . . . .    | 141,882 |
| Leinster . . . . .  | 158,740 |
| Munster . . . . .   | 188,206 |
| Connaught . . . . . | 71,721  |
|                     | <hr/>   |
|                     | 560,549 |

According to the Catholic Returns, the numbers were—568,964, viz. :—

|                     |         |
|---------------------|---------|
| Ulster . . . . .    | 141,959 |
| Leinster . . . . .  | 161,031 |
| Munster . . . . .   | 191,093 |
| Connaught . . . . . | 74,881  |
|                     | <hr/>   |
|                     | 568,964 |

The Children educated were—  
Of the Established Church—

|                                                        |         |
|--------------------------------------------------------|---------|
| according to the Protestant Report—in all Ireland were | 93,452  |
| Presbyterians . . . . .                                | 45,304  |
| Other Dissenters . . . . .                             | 3,411   |
| Religions not stated . . . . .                         | 10,096  |
| Catholics . . . . .                                    | 408,285 |
|                                                        | <hr/>   |
|                                                        | 560,548 |

It is here to be observed, that according to this Return, the number of the Protestant Children of all denominations was to Catholic Children as 1 to 3 nearly.

By the Catholic Returns, the proportion relatively is not much affected.

The Schools connected with the Association for discountenancing Vice, are 167—educating, according to the Protestant Return, 9,246 Children—according to the Catholic, 9,008.

Schools connected with this, and at the same time with other Societies, 59—containing, according to the Catholic Returns, 3,528 scholars—according to the Protestant, 3,615.

Making in the whole 226 Schools—containing, according to the Protestant Returns, 12,769—according to the Catholic, 12,623.

The next Section contains a Return of the Schools connected with the Board of Erasmus Smith's Trustees—the greatest job in Ireland. The Schools are 100—according to the Catholic Returns, edu-

ating 7,619 Scholars—according to the Protestant, 7,824.

The other Schools connected with Erasmus Smith are 13—containing, according to the Protestant Returns, 1,268—according to the Catholic, 1,187.

Making in the whole 113 Schools—educating, according to the Catholics, 8,882—to the Protestant Return, 9,011.

The third Section contains a Return of the Schools connected with the Kildare Street Association. The Schools are stated to be 583—containing, according to the Catholic Returns, 36,762—according to the Protestant, 37,146 Scholars.

Of other Schools connected with the Kildare Place Society there are 336—containing, according to the Catholic Returns, 20,367 Pupils—according to the Protestant, 21,059—making a grand total of Schools connected with the Kildare Street and other Societies, of 919 Schools; and by the Protestant Return, 58,205 Scholars—by the Catholic, 57,129.

Here follow three or four minute returns concerning the distribution of these Schools and the Scholars, which we do not think necessary to abridge. We must here, in justice to the Commissioners, observe, that nothing appears to be fairer than the mode they have adopted in their estimate. They set out, in every case, both returns, and check one by the other. It is necessary, however, to observe, as the Commissioners remark, that by far the greater part of the Returns above extracted, were made in Autumn 1824; and there is, as they say, reason to believe, that in consequence of the exertions of the Roman Catholic Clergy, these Schools, when the enumeration was made, were not so fully attended as at a previous part of the year.

*Dublin Evening Post.*

REPORT OF THE COMMITTEE OF DEPUTIES OF THE PROTESTANT DISSIDENTS TO THE GENERAL MEETING, DECEMBER 15, 1826.

At the close of another year, your Committee have the satisfaction to repeat, with additional confidence, the opinion given in their last report, of the increasing liberality of the age;—exemplified in the cheering fact, that, during this period, not a single case of disturbance of worship, or other intolerant violence, calling for legal animadversion, has been laid before them: and they cannot but flatter themselves, and their dissenting brethren, that the spirit of religious animosity in this country is in so progressive a state of decay, as to afford a rational hope, that, ere long, more just principles will so generally prevail, as to admit of the abolition of those restrictive laws by which they have been so long oppressed, without exciting any ferment or alarm, even among the most timid, or the most prejudiced.

It is farther highly gratifying to be able

to state, that several of the most respectable Members of Parliament of the Established Church, have professed their readiness to take up your cause whenever it shall be thought expedient to bring on the discussion; and it seems probable that such an opportunity may occur in the course of the approaching session, unless the peculiar circumstances of the affairs of the country, both foreign and domestic, should be found too exclusively to occupy the public mind.

Your Committee, with the valuable assistance of a Deputation from the Ministers of the Three Denominations, have deliberately considered the subject of the Dissenting Registers, with the opinions of Messrs. Shadwell, Bickersteth, and Tindal, which have been obtained thereon. The resolutions which they have in consequence adopted, are subjoined to this report; and they trust will have a beneficial effect, in allaying the apprehensions which had begun to prevail, respecting the utility of your register, and will tend to make it more known, and more generally advantageous, till an impartial examination of the present parochial practice, shall have produced a conviction of its imperfection, and have thereby led to the introduction of a more complete, and better organized system, equally applicable to every description of persons in society.

Before concluding this Report, your Committee feel themselves strongly impelled to call your attention to another subject, which, though new to the Deputies as a body, has probably attracted the notice of many individuals among its members; and which, to your Committee, appears so intimately connected with the general interests, and even the reputation of the Dissenting body, as to have the fairest pretensions to their encouragement and support. The hardship which the English Universities impose on all non-conformists, by their present practice of requiring subscription to the Articles of the Church of England, has long been complained of, as unreasonably narrowing the entrance to those seats of learning, and excluding numbers from the literary advantages there afforded. A plan is now before the public, and in great forwardness, for establishing a new Institution, to be called, "THE UNIVERSITY OF LONDON," having for its object the improvement of education, and the diffusion of solid and useful information, with such facilities arising from local situation and diminished expense, as shall bring these inestimable advantages within the reach of the middle classes of society, and especially of the multitudes usually resident in the metropolis and its environs; and the more the scheme is examined, the more your Committee apprehend it will be found adapted to the peculiar situation of Dissenters. There is not, indeed, any

idea of confining it to Dissenters, nor can they desire such limitation. Exclusion is no article of their creed; their whole wishes on this head are met by that universal admission which alone is contemplated by its founders. But while a comprehensive range of instruction will be provided for, the intended moderation of expense will well suit the general mediocrity of rank in life among Dissenters; and its vicinity to London will embrace a very large number of their societies, which are perhaps, more thickly sown within that circle, than in most other parts of the kingdom. From these considerations,—and from a feeling that there is scarcely any species of civil proscription for opinion's sake more galling, and more important for an Institution like your's, to protest against and remedy,—and that there is perhaps at this moment, hardly any object at once so peculiarly within your province, and your ability;—considering the slowness of the recent calls upon your funds, your Committee are induced unanimously to recommend to the general body, to authorize the investment in the Stock of the University of London, such a portion of the funds at your disposal, as may be sufficient for the purchase of ten shares, which may be held in the names of persons as Trustees, to be chosen from among yourselves, for that purpose. Your Committee were doubtful whether this step was within the bounds of their delegated authority; and at all events they were desirous to make the resolution more acceptable, as coming from the general feeling of the collected body. If their view of the subject be correct;—if the objects of the proposed Institution are not only closely interwoven with the interests of learning, religion, and morality, but have a direct bearing on the situation which Dissenters occupy among their fellow-countrymen,—they cannot entertain a doubt that the general body of Deputies, chosen for the express purpose of watching over, maintaining, and improving their civil rights, must be fully competent to direct the appropriation of a portion of the present funds of the Society, towards the promotion and encouragement of a purpose so entirely congenial with the objects of their appointment.

*The Resolutions referred to in the foregoing Report.*

At a Meeting of the Sub-Committee of Deputies and Ministers appointed "to take into consideration the proper measures to be adopted relative to Dissenters' Registers," held at the London Coffee-House, Ludgate Hill, December 1, 1826; William Smith, Esq. M. P. in the Chair; the Secretary having produced and read a case, with the opinions of Mr. Shadwell,

N. S. No. 26.

Mr. Bickersteth, and Mr. Tindal, relative to the register of births kept at Dr. Williams's library;

"Resolved,—That it appears to this Meeting, that the present system of certificates and registry at Dr. Williams's Library, is of a highly important and valuable character. That it is admirably adapted to the great majority of purposes for which it is likely to be resorted to, and that it is as useful for legal purposes, (both as a clue to the best evidence, and as containing within itself as much of that evidence as can be obtained from any record not sanctioned by Act of Parliament,) as it is at all likely under the present system of the law, that such an Institution can be made to be.

"Resolved,—That this Meeting therefore earnestly recommends to the body of Dissenters, the use of the present registry, and would exceedingly regret that any difficulty or defect in possible cases, which no voluntary Institutions can avoid, should diminish its universality, and consequently its usefulness.

"Resolved,—That the whole scheme of registration of births, marriages, and deaths in this country, appears to this Meeting to be radically defective; not only as being identified with the establishment, within whose circle a great portion of the community are not comprised, and by whose Institutions, therefore, their civil exigencies cannot be provided for; but also, as being in its details defective in many important particulars, even for the limited purposes which it is calculated to serve.

"Resolved,—That this Meeting feels that such a reform as would effectually remedy the evils complained of (many of which affect Churchmen, as well as Catholics, Jews, and every denomination of Nonconformists, in a greater or less degree,) can only be looked to as likely to spring out of a more liberal policy on the part of the Legislature, with regard to the greater questions which affect the political situation of persons differing from the Establishment in matters of faith: and, that with this conviction, the Meeting looks with increased anxiety to the speedy agitation of those important topics in a new Parliament, through the common exertions of the Dissenting body, and of the friends of civil and religious liberty.

"Resolved,—That this Meeting recommends to the Deputies to address circulars to congregations, founded on these resolutions."

\* \* A circular will shortly be forwarded, as recommended by the above resolutions: to which will be added, Instructions as to the plan of certificate and registration, with some useful practical alterations in the minor details, which the Committee will mature.

P

THE ADJOURNED GENERAL MEETING OF  
THE DISSENTING DEPUTIES.

This meeting was held on Friday, 26th of January, at the King's Head Tavern, Poultry; W. Smith, Esq., M.P., in the chair.

Though the proceedings of this meeting are not public, yet our readers may depend on the following information respecting it.

W. Smith, Esq., M.P., was unanimously re-elected Chairman of the Deputation.

The purchase of ten shares in the University of London, as recommended in the preceding Report, was very warmly debated. Messrs. W. A. Hankey, Collins, J. Wilks, and others, opposed the measure, not that they were hostile to the proposed establishment, but because they considered it as an appropriation of the funds which could never have been contemplated by the donors.

The measure was supported by Messrs. Thomas Wilson, Rutt, and others, on the ground that it was not a donation, but an investment, and that they were certainly at liberty to invest the property in those securities which they preferred.—A division was then called for, when there appeared

For the motion . . . . . 43

Against it . . . . . 43

Mr. Smith, as Chairman, gave his casting vote in favour of the motion.

Resolutions were passed in favour of immediate application to Parliament for the repeal of the Test and Corporation Acts, which, we presume, will be speedily published. A ballot then took place for a Committee, whose names we shall give in our next Number.

PRESENTATION OF PLATE TO THE  
REV. JOHN CLAYTON, SEN.

An ungenerous solicitude has in some quarters been manifested to give publicity to those painful instances of strife and disunion which have occasionally occurred in our dissenting churches between the pastor and his charge, as if those fruits of unrighteousness were the natural produce of a dissenting soil, and the necessary results of nonconformist principles. It is our pleasing task to record a transaction which closed a long and happy pastoral connexion of almost half a century, and which, in some pleasing features of it, must be considered unique, yet, in other respects, is a cheering specimen of the veneration and love which a wise, consistent, and laborious pastor will command, even when the snows of age, like a crown of glory, encircle his brows.

The ancient church, meeting at the Weigh House, Little East Cheap, London, was very much reduced in numbers towards the close of the life of their pastor, Dr. W. Langford, who, from physical causes,

was incompetent to the discharge of his ministry. At his death, 1775, Dr. Samuel Wilton succeeded him, by whose respectable ministry and consistent character the congregation began gradually to revive; when, after a short service of two years, he was removed by death; and the prosperity of the society was again endangered by this unexpected bereavement. It was under these discouraging circumstances that the Rev. John Clayton entered upon the pastoral office at the Weigh House, November 1778; but the blessing of God rested on his ministry, and he soon beheld around him, for affluence and numbers, one of the most respectable dissenting churches in the Metropolis. Forty-eight years have since passed away; and amidst all the changes which that long period effected, it has been Mr. Clayton's happiness to retain the respectful and affectionate regard of a large and attached circle, in which he saw a second and third generation rise up to listen to his instructions. Acting on a principle which he had often avowed, that God does not require the drops of human existence to be poured out at his altar, Mr. Clayton waited not "for decrepitude of body, or for imbecility of mind," to disable him, before he tendered his resignation to his attached people; and when they united in the choice of their present pastor, the Rev. Edward Parsons, Mr. C. conducted his young successor to his new and important station with a cordiality of manner which could not be mistaken.

Mr. Clayton's private resources happily rendered pecuniary assistance from the church unnecessary; but they could not withhold a substantial memorial of their regard.

A meeting was therefore held last June, to open a subscription for the purchase of a service of plate; and the Committee of Superintendence committed its execution to the hands of Mr. Bateman, of Bonhill Row, who has completed their order with a degree of taste and skill which do him much credit.

The service consists of a vase and two waiters,\* each of which bears the following inscription.

\* The vase is of silver, richly gilt in dead and burnished gold, twenty-one inches high, and weighs 223 ounces. The cover is surmounted with the acanthus leaf, upon which stand the three characteristic virtues, Faith, Hope, and Charity. Beneath is a wreath of palm leaves, and at the edge a bold border of flowers and scrolls. The body is occupied on one side by a bas-relief copy of Raphael's cartoon of "Paul preaching at Athens;" and on the reverse is the inscription, in various style of writing. Above it is a rich border of laurel leaves and berries. On the lower part is again introduced the acanthus enriched with flowers, from the top of which rise the handles, in an elegant and serpentine form. The lower part of the base is ornamented with leaves, flowers, and a wreath of laurel. Each waiter is seventeen inches and a half in diameter, and

"To the Rev. JOHN CLAYTON, who for forty-eight years sustained, with distinguished fidelity, acceptance, and usefulness, the interesting and responsible office of Pastor of the Church and Congregation assembling for divine worship at the Weigh House Meeting, Little East Cheap, this tribute of affectionate regard was, on his retirement, presented by the people of his charge, in testimony of their love for his person, of their veneration for his character, and of their gratitude for the many advantages, intellectual, moral, and spiritual, which by his instrumentality, were conferred upon them by the great Head of the Church."—A. D. 1826.

The New Year's Day was considered an appropriate season to present a gift so valuable and interesting, and, at the request of the congregation, Mr. Clayton consented to receive it in public, at the house of prayer in which he had so long ministered.

The Right Honourable Anthony Brown, the Lord Mayor, an old and much respected member of that Christian society, engaged, much to his honour, to become, on the occasion, the representative of the church, and at 2 o'clock on the first of January, the Meeting-house was crowded to witness this singular and interesting ceremony. The Rev. Edward Parsons opened the service by singing and prayer, after which, Roger Dawson, Esq. one of the deacons, was called to the chair, who thus addressed the assembly.

"Respected Friends.—The church and congregation who assemble for divine worship in this place, and of whom the Rev. John Clayton has had the pastoral care for many years, and whose spiritual interests he has always regarded and promoted, with a fidelity and kindness truly paternal, in pursuance of a notice from the pulpit, met on the 1st of June last, to consider on the propriety of presenting to him, their highly esteemed minister, a token of their affectionate respect, on his retirement from the important station, which he had so long, and so usefully occupied. Certain resolutions were at that meeting moved and adopted, with the utmost cordiality and unanimity. The objects proposed by those resolutions are now matured, and will be explained and presented by the Right Hon. the Lord Mayor, in the progress of the business of this hour.

"Before I sit down, I hope you will excuse me, if for a few moments I intrude upon your time, while I give expression to my feelings on this interesting occasion.

"When a few months back, Sir, it was my duty, as an officer of this church, to stand up before many of your reverend

brethren in the ministry, and a large assembly of Christian friends, to give them an account of our proceedings in our choice of your successor; on that memorable day, much that was painful mingled with what was pleasurable in my feelings. To-day I can truly say, there is no alloy. The sensations I experience are altogether of a pleasurable nature. To-day all those feelings which are most honourable to us, are sweetly blended and called into exercise, I trust, under the purest influence; gratitude, veneration, esteem, and affection. We are met, my dear Sir, to testify our esteem and affection for you, to whom, as an instrument, we owe much. But we cannot do this without recollecting who it was that qualified you for the office you filled—who it was that enabled you to persevere in the discharge of your arduous duties so long, and who so signally blessed your ministrations. While, then, we express our regard for you, our late pastor, we would be grateful to the God and Father of our Lord Jesus Christ, who counted you faithful, and putting you into the ministry, in his providence, directed you to this place, and continued you among us for so long a period.

"As a church and congregation, be assured, Sir, we shall never cease to cherish a filial regard for you. You will often be the subject of our earnest petitions, that God may bless you, that he may preserve your health, that your mind may be the seat of the purest serenity, and that his blessing may always accompany your occasional ministrations.

"And, while we desire humbly to acknowledge our unworthiness, our hearts are, we hope, deeply thankful to the great Head of the Church, who, in the plenitude of his wisdom and mercy, has manifested so great a regard for this portion of his vineyard, by directing us in the choice of a pastor, to one who is so worthy of being your successor.

"Our amiable and excellent young friend, who now has the oversight of this Christian society, may be assured that he will ever find the people of his charge kind and sympathising in all his trials and afflictions. They will be frequent and fervent in their supplications at the throne of grace, that the richest blessings may attend all his efforts in the pulpit, and in the parlour; and they will always be ready to strengthen his hands, and encourage his heart, in every good work, with their counsel and their prayer.

"We believe, my dear Sir, that it does afford you unfeigned joy, to witness the piety, the zeal, the fidelity, and affection of our pastor in the discharge of his important duties, and the very evident tendency to usefulness of his ardent labours.

"In concluding these desultory remarks, allow me, Sir, to re-assure you, that it will

weighs 97 ounces. It is supported on three rich shell feet; the bottom is chased, and in the centre is an inscription, corresponding with that on the vase.

always afford pleasure to your late flock, to see their venerated friend in that pulpit, from which, for 48 years, the important doctrines and holy precepts of the Gospel were stated and enforced by you, under the divine blessing, with so much faithfulness of manner, and with such successful results."

Mr. Dawson having finished these introductory observations, the Right Honourable the Lord Mayor rose, evidently under powerful emotion. He stated, that he was sensible, that, for many reasons, it might be considered desirable, that the memorials of gratitude and affection which were before him, should have been presented by some gentlemen connected by office with the church and congregation over which their late pastor had for so many years presided. Still, his Lordship added, that he would not affect to conceal his pleasure, that he had been selected to perform that duty—not among the least of the reasons for the pleasure he felt, was the persuasion, that the gift would not be the less acceptable for coming through the hands of one towards whom, he had good reasons to believe, from many instances, not merely of official attention, but of personal kindness, the Rev. Gentleman entertained a warm and sincere affection. He proceeded to state, that the church and congregation there assembling for the public worship of Almighty God, had felt that their late pastor, after forty-eight years continuance among them, after having, during all that period, faithfully discharged every pastoral duty, was justly entitled to a lasting memorial of their gratitude, that nothing need be said to justify the proceedings of that day, to those before whom he stood, because an advocate for their propriety was to be found in the feelings of every one who heard him. He spoke most feelingly when he said, that parents who were present felt that they owed not only their own conversion, but that of their children, under God, to their late pastor. He knew that he spoke the feelings of many present, who, by their parents, now with God, had been presented to the Rev. Gentleman whom he addressed, in order to their being by him dedicated in holy baptism to the Father, the Son, and the Holy Ghost. He remarked, that if it were permitted to the spirits of the just made perfect to know what was passing in our world, many a member of the church triumphant, with whom the minister before him had, in days that were past, taken sweet counsel, would join in approving of what was then passing in that portion of the church militant. That while the feelings of the assembly were interested in the business on which they were met, their judgment was in full accordance with their feelings, and that he

hoped, and was fully persuaded, that He who graciously condescended to approve of the conduct of one, who, in the days of His flesh, poured upon his Sacred Person the alabaster box of ointment, would deign to approve of the testimony of affection, which they were about paying to one of his faithful ministers. He said, that he felt the more satisfaction in what was passing, because he believed most firmly, that while it was the desire of that people to obey the injunction of the apostle, 'to know them who labour among them, and are over them in the Lord, and admonish them, and to esteem them very highly in love for their works' sake; it was their earnest wish to adopt the full spirit of that which was inscribed upon the plate—to regard their late minister as the instrument whereby many spiritual blessings had been conveyed to them, but to give to God the glory of all the good that had been achieved. In alluding to the three sons of Mr. Clayton, and to his successor, (all of whom were present) his Lordship expressed his persuasion, that the scene which they were witnessing would tend to strengthen their hands, and encourage their spirits in the warfare which they were leading against Satan and his kingdom. In reference to his own situation, as chief magistrate of the city, in the very heart of which, for so long a period, Mr. Clayton had faithfully, perseveringly, and unhesitatingly, amidst evil report and good report, declared the whole counsel of God, his Lordship took occasion to speak of his obligations to a kind Providence, for having, by its merciful dispensations, introduced him to a connexion which had been to him the source of great domestic happiness, and the means of leading him to that place wherein, upon true Scripture principles, he had been faithfully taught his duty to his God, his neighbour, and himself; and ascribed whatever either of private or public usefulness he might have been enabled, amidst much cause for self-humiliation, to exemplify, to the blessing of God, upon those instructions. He exhorted the young, if they would live honourably and usefully, and die safely and happily, to attach themselves to a practical evangelical ministry; to take the word of God for their rule, and to make conscience of prayer, for the blessing of the Holy Spirit to give effect to the means of His own appointment.

On presenting the plate, he expressed his own wish, and his full persuasion that he spoke the feelings of every individual present, that the Rev. Gentleman whom he addressed might pass the autumn of his days serene and happy—that his usefulness might be protracted—that at a very distant day he might come to his grave in a full age, like a shock of corn

fully ripe in its season—that then he might be introduced by the many whom he had survived, but to whom his labours had been blessed, into the immediate presence of that Saviour whom he had long and faithfully held up to sinners—that by Him he might be welcomed with ‘a well-done, good and faithful servant’—and that he might, at the great day of the final consummation of all things, appear before his Master and his Judge, accompanied, if it were the will of Heaven, by every individual to whom his message had been addressed.

When the Lord Mayor had taken his seat, the Rev. Mr. Clayton read the subjoined address.

“My respected friends—This splendid and valuable gift, and especially the manner in which you have chosen to present it, I feared would deprive me of that self-possession which is necessary to my addressing you on an occasion of uncommon occurrence. I have therefore written that which I shall now read.

“I cannot forget that, at the age of twenty-three, I came to this far-famed city ‘with my staff,’ and, after solemn ordination, commenced, with much fear and trembling, my pastoral labours in this place. And now, after the lapse of nearly half a century, I retire from my station with unlooked for honour and affection, substantiated by this ‘authentic deed’ of Christian liberality. The chief magistrate of the metropolis of the empire, being voluntarily prominent in this transaction, enhances the value of your gift, as to the circumstances and mode of its presentation.

“I can truly say, that I am not elated by this testimony of your kindness, but feel deeply humbled by your commendation of my pastoral course; for I can assure you that I have an abasing sense of my many deficiencies, when I look to the great standard of duty, and the more eminent attainments, and more abundant labours of many of my brethren in the ministry. I have lived to learn that it is not easy to be humble, without dejection; or animated, without self-complacency.

“My thoughts are carried out, on this almost unprecedented occasion among non-conformists, to the *unspeakable gift* of God, his only begotten Son; and I am persuaded, that it is your knowledge of this inspiring theme, that has induced you to confer this metallic gift on one of the least of his servants. Silver and gold must perish, yea,

‘—the great globe itself,  
And all that it inherits, shall dissolve,  
And, like the baseless fabric of a vision,  
Leave not a wreck behind.’

But, through Jesus Christ, God has dispensed his Holy Spirit, by whose power

the law of Christ is inscribed, not on silver and gold, but on the fleshly tables of the heart; and the characters of this inscription are indelible, and, instead of being effaced by the corroding operation of time, will be distinctly legible through the interminable ages of eternity. Ye are, brethren, the living epistles of Christ, and in the orderly profession of his Gospel, seen and read of all men. This grace, dispensed to you by the instrumentality of a preached Gospel, not only glorifies God, but gives dignity and consistency to your self-government and conduct; so that neither the accession of wealth, nor official elevation, nor the dark days of adversity, will alter the true evangelical character, but rather give an occasion for the visible display of its abiding and holy energy.

“A Christian too, who believes that here he has no abiding city, and is seeking one that is to come, is in no way disqualified for the discharge of those duties which may be required in a terrestrial city of transient continuance. This opinion of the power of Christian principle has been exemplified in former years, in the moral firmness of those who have honourably filled the chair of the chief magistrate. And we hope and pray that it may be exemplified in the current year, by our Right Honourable Friend and Brother, who will not be found, in the day of temptation, a pliant osier, but an oak, sustained by those unbending and undecaying principles which resemble their author, Jesus Christ, the same yesterday, to-day, and for ever.

“I take leave to remind you, my dear friends, that a liberal profession of gospel truth and order brought you together, and has hitherto kept you in the exercise of brotherly kindness and charity. I say—a liberal profession, and not one that is the offspring of bigotry, of interest, of necessity, or of accident. The person who now addresses you has, indeed, in the opinion of some, fallen under suspicion upon this point, because he has, during the period of his pastorate, associated with clergymen of the Establishment, as well as with others. But he begs to appeal to facts. He had opportunity to have returned to the hierarchy from which he respectfully seceded, but he declined to avail himself of it. He has educated his three sons at his own personal cost, for the ministry among non-conformists. They heard from their father the reasons for his preference of church communion; they have become, from instruction and from choice, dissenting ministers; and what they are as such, the public may judge—their parent pronounces nothing. I trust that they, and you also, will continue to exhibit a liberal and dignified dissent from the endowed church, and, at the same time, cherish a friendly regard to the pious ministers and members of the predominant

profession of this favoured country, in which you enjoy liberty and peace. For all who are illuminated by the Spirit of God, though attached to different forms of worship, are united in one spirit, just as one lamp, united to a thousand, lighted in various places, blend in one kindred and brilliant blaze. There is an identity of principle in the hearts of the regenerate, which will produce also the same fruit in a prince and a peasant, in the chief magistrate of a city, and citizens of the humblest grade in the corporation.

"May I offer a word of encouragement to my highly esteemed successor, whom God support, and long preserve. He will, I am well convinced, exhibit the liberality of sentiment which I recommend, for he is too much taken up with the head, heart, and lungs of Christianity, to lay an undue stress on the fringe of the garment, worn by the professors of our common salvation. I congratulate him, moreover, on having become the overseer of a body of people, not debased by a mixture of the sceptical, the seditious, and the fraudulent; but who have both been taught, and have learned, to fear God, to honour the King, and to love the brotherhood—a people, who have behaved respectfully and generously to his predecessor for more than eight and forty years, and have been at peace among themselves—a people, who have given practical illustration of the justice of the statement, that the harmony of societies is best preserved by every one's accurate knowledge and faithful performance of the duty of his appointed place and station. O that after a lengthened day of successful labour in this eligible station, the retirement of the present pastor may be even more auspicious than that of his predecessor! May the benedictions, mingled with the regrets of the flock attend his departure, and may he be favoured with a successor, who may be entitled to the respect and gratitude of posterity, for the advantages 'intellectual, moral, and spiritual,' which he shall instrumentally impart to them by the blessing of the Great Head of the Church.

"In concluding this valedictory solemnity, I present to the congregation, the members of the committee, the parents, and the young persons in this assembly, my most cordial thanks, not for this act of munificence alone, but for the various tokens of Christian kindness, which, like refreshing streams, have attended my journeyings in the wilderness, as your subordinate leader. Before many years are past, we shall enter a yet untrodden path; but the good Shepherd has promised to be with us, and will drive all our fears away. He will conduct us into the rich pastures, and by the side of the chrysal river of that pleasant land, where

'there shall be one fold, and one shepherd.'

"I have only to request, that you would add to your beneficence, on this occasion, the charity of your prayers, that I may end my days, which cannot now be many, under the powerful and cheering influence of 'the truth once delivered to the saints,' for which I have endeavoured, in the course of my ministry, to contend with sincerity, with earnestness, and thanks be to God, not without success.

"Now unto Him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

The preceding address having been concluded, a short and solemn pause of silence ensued; when the Rev. John Clayton, jun. rose, and spoke nearly to the following effect:—

"Mr. Chairman, being totally unacquainted with the orders of this service, may I request your permission (if I shall not disturb your arrangements) to say a few words on this highly interesting occasion. For, as I have been gazing at the surrounding scenery, and musing upon the things which I have heard, I have felt the fire kindling within me, and I can hardly refrain from speaking with my tongue—Interesting, Sir, such an engagement must be to the late PASTOR of this church and congregation, while he is called to accept so valuable an expression of the uncooled affection of a people, among whom he has laboured for a period of nearly 50 years, with so much acceptance and success.

"Interesting it must be to the RELIGIOUS COMMUNITY from which my beloved Father has recently retired, while they have the satisfaction to perceive, that the separation which has taken place, has not been effected amidst the storm of strife and angry debate, nor in the sullen and ominous calm of secret alienation of heart, but amidst the quickening breezes of devotion, and in the mild atmosphere of Christian love.

"Interesting it must be to the present highly valued MINISTER of this place; while he is furnished with so conspicuous a proof of the reciprocal affection of the former pastor and his flock, and sees, in this splendid gift, a pledge, that, not only in the fire and enthusiasm of his youth, but in his sober autumn, and even in the December of his life, he is likely to be surrounded by those who will continue, with unabated friendship, to cheer him by their assurances of attachment, by their prayers, and beneficent ministrations.

"Interesting, more especially, is this solemnity, to those of us who form a part of THE FAMILY of the preceding speaker. It takes us back, in thought, to the earliest

parts of our history, and to the scenes of our childhood and youth. It reminds us of the period when we were first brought to this temple, and consecrated in baptism to God; of the season when we assembled with the worshippers, and began to lip the name of Jesus, and call on 'our Father who is in heaven,' and at that golden hour, when, bending before the cross of the Saviour, we surrendered ourselves to him, and to his service for ever. Surrounding friends will surely forgive us if, at such a meeting as this, and amidst such recollections as these, we drop a tear or two, and charitable allowance will be made if the speaker discover more weakness and embarrassment than his endeared brothers who sit by his side. This assembly, I say, will assuredly pardon us, if for once we publicly offer our grateful acknowledgments to our honoured father, who has oft charged us, within these walls, to remember our Creator in the days of our youth, and to our venerable mother, who, as we were grouped around her, frequently bedewed our head with the tears of her devotion, and who travailed anew, that Christ might be formed in our hearts the hope of glory. We have not the 'cup and platter,' of silver and gold to offer, but we present the devout gratitude of affectionate, filial hearts.

"Gratitude, Sir, may be compared to a fountain, which divides itself into several streams. If there be one which flows towards our parents, there is another, which now rolls in a quick and strong current towards you, and the members of the religious society in the midst of which we stand. We will not employ words of compliment and adulation. We sincerely thank you for all your past kindnesses, and your present memorial of unbroken regard. We feel ourselves in the situation of the younger of the three sons, who were bidden by an Eastern Lady to furnish her with an expression of their love, before she went a long journey. One brought a marble tablet with the inscription of her name; another presented her with a rich garland of fragrant flowers; and the third entered her presence, and thus accosted her: "Mother, I have neither marble tablet, nor fragrant nosegay, but I have a HEART. Here your name is engraven, here your memory is precious, and this heart, full of affection, will follow you, wherever you travel, and remain with you, wherever you repose."

"Allow me only to add, Sir, that I cannot but consider this service as a very expressive type of that which shall take place in future, both in this world, and in that which is to come. The hour fast approaches, when we shall be successively separated from each other at the tomb, in the darksome chambers of which our bodies shall slumber, till the consumma-

tion of all things shall arrive. But when the fair morning of the resurrection shall dawn, and the dispersed children of God shall be collected together, all who have been the participants of the spirit and grace of Christ, shall meet again, in a temple so spacious, as to contain a multitude which no man can number, where the endearing reciprocities of a perfect charity shall suffer no interruption, where an eucharistic festival shall be celebrated, at which there will be no need of the chalices of silver and gold, and where the devout and delighted assembly shall never be dissolved."

The solemnity was closed by a hymn, and a short devotional exercise, by the Rev. Edward Parsons.

#### RECENT DEATHS.

Dec. 15, 1826, died, in the sixty-first year of his age, at Nunn House, Kettering, Northamptonshire, MATTHEW WILSON, Esq., for many years a beloved deacon in the Independent Church in that town. The piety of this excellent man was of the highest order, combined with inflexible integrity, and great benevolence and kindness. Blessed by Divine Providence with an ample fortune, he considered it his duty therewith to promote the cause of pure religion, and to relieve the distresses of the poor and afflicted, to whom his benevolence was most extensive, and by whom his death will be severely felt, as well as the church and congregation with which he was more immediately connected. After leaving the bulk of his property (which was very ample) amongst his family, he bequeathed several handsome legacies for religious and charitable purposes.

Died at Dublin, in December last, JAMES DIGGES LA TOUCHE, Esq. well known in the Sister Kingdom as an enlightened Christian philanthropist. He particularly devoted himself to the promotion of the Sunday School System in Ireland—assisted at the formation of "the Sunday School Society for Ireland," and in 1809 became its Secretary; and during 17 years he watched over its concerns with anxious solicitude, and laboured with unabated zeal, and unwearied diligence, to promote its important objects.

Though a member of the Established Church, his spirit was too catholic to be shut up by the bounds of a party, and his liberal aid was cheerfully afforded to promote the kingdom of Jesus, whether amongst Churchmen or Dissenters.

Died, on Friday, Jan. 5, 1826, in the 64th year of his age, HIS ROYAL HIGHNESS, FREDERICK DUKE OF YORK AND ALBANY, &c. &c., next brother to our gracious Sovereign George the 4th. The circumstances of his Royal Highness's protracted illness and death are already before the public, and we only notice this melan-

choly event to record the consistent loyalty of the dissenting churches. Most of the pulpits in the metropolis were hung with mourning, and the solemn providence was improved by many of their ministers, while the most affectionate supplications were offered to the Almighty God, on behalf of our bereaved and sorrowing Monarch.

Died during the last month, JOHN MASON GOOD, M. D., F. R. S., &c. This able physician and laborious author was a son of the Rev. Peter Good, a dissenting minister, successively pastor of the Congregational Churches at Epping and Wellingborough. That gentleman married a daughter of the excellent and Rev. John Mason, M. A., the author of a *Treatise on Self-Knowledge*, whose venerated name was borne by the lamented subject of this notice. Dr. J. M. Good has given to the members of his own profession, and the public, works which will long secure him a place in the first class of medical writers; and his unwearied industry enabled him to publish several valuable works on science and general literature.

His death is a loss, not only to the republic of letters, but to the friends of biblical literature, as his attainments in oriental studies were highly respectable. He published, in 1803, *Song of Songs, or Sacred Idyls, from the Hebrew, with Notes, &c.*; and, in 1812, *The Book of Job, literally translated from the original Hebrew, and restored to its natural Arrangement, with Notes, &c.* &c.; both of which are justly esteemed. He republished *Self-Knowledge*, with notes, and a life of his maternal ancestor.

Died, Tuesday, Jan. 9, aged 76, Mr. SAMUEL WEST, of Gracechurch Street, London, a respected member of the Society of Friends, and much esteemed in the Metropolis for his active services in Bible Associations, and his general philanthropy. The circumstances of his death are distressing and admonitory. He was going, on the evening it occurred, with a friend to attend one of his favourite meetings, the Bible Association at Walhamstow, when, through the darkness of the evening, the chaise in which they rode

came in contact with a waggon, near Stratford, by which they were thrown; and the wheel passing over Mr. W.'s chest, he shortly after expired.

Died recently, the venerable and Rev. WILLIAM HUGHES, of Dinas mywddn, Merionethshire, North Wales, a most laborious and devoted minister of Jesus, much beloved and deplored in the Principality.

Died, at Islington, on Jan. 25th, in the 60th year of his age, THE REV. JOHN EVANS, LL.D., for many years Pastor of the General Baptist Church, Worship Street Shoreditch. The Doctor was born at Usk, Monmouthshire, 1767, and educated at the Baptist Academy, Bristol, from which he removed to King's College, Aberdeen, in 1787, where he took a Master of Arts degree.

In Nov. 1791, he settled in London, and has sustained, with great respectability, his literary and professional character.

#### REMOVALS—NOTICES, &c.

The Rev. John Wittenbury, of Daventry, Northamptonshire, has accepted an invitation to the pastoral office in the congregational church at St. Neot's, Huntingdonshire, vacant by the removal of the Rev. R. Halley to Highbury College.

We understand that the Independent Church at Gosport, lately under the pastoral care of the Rev. Dr. Bogue, have given an unanimous invitation to the Rev. J. J. Carruthers, who for some years laboured as a Missionary in the Crimea, and that he has accepted the call. It is remarkable, that two eminent Missionaries have succeeded that venerable advocate of Missions in his offices of pastor and tutor. The ordination service is fixed for Wednesday, the 14th February; and we hear that Dr. Henderson is to give the charge.

The Senatus Academicus of the University and King's College of Aberdeen, have conferred upon the Rev. JOHN HUMPHREYS, of London, the degree of Doctor of Laws.

#### ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the past month from the Rev. G. Redford—Dr. J. P. Smith—James Matheson—C. N. Davies—W. Walford—J. Whitridge—Joseph Cottle—John Bruce—J. Clayton, Jun.—D. Jones—J. E. Good. Also from Messrs. J. Edmeston—W. S. Matthews—C. J. Metcalfe—W. Jones—B. Hanbury—J. Woodford, Jun.—Thomas Hoskins—J. Johnston—E. Slade—H. K. Smithers—Sigma—Consistency—A. B.—Theognis—James—Flavius—Dissentiens—Senex—Jacobus—Emendator.

We shall be happy to receive the Memoir, to which our friend J. W., Jun. alludes. We have received a list of the Congregational Churches in the several counties of North Wales, which will appear, with other additions, in our next Supplement.

The communication from a *Lover of Consistency*, is left at our Bookseller's. What advantage could result from its publication?

The friend of Theognis may be supplied with the first or second volume of the New Series, in boards, if he chooses.